Bibliography - 1937

"Black Earth" Is True-to-Life Depiction of Tenant Farmer

BLACK EARTH—By Louis Cochran. Bruce Humphries, Inc., Boston, $2.50.

The rich, black earth of the Mississippi River delta was early in history cropped by and offered in by the wealthier settlers, who established themselves on their large holdings and raised cotton with slave labor.

After slavery had been abolished and the chaos of civil war and reconstruction had been replaced by a bedraggled semblance of order, the planters set up their negro laborers on subdivisions of the farms, operating on a share basis, furnishing the croppers in the spring and exacting payment in the fall.

Later, white families moved in as tenants and operated on a modified basis, on the cash system.

From this beginning has sprung a wide practice which in recent years has attracted the attention of the social welfare-minded, who seek to improve the status of the tenant and gain for him a place in the world other than the futile treadmill like position he now holds.

Since the problem has gained nation-wide attention, several writers have attempted to portray this situation, most of them succeeding only in presenting a biased, radical tract with the usual capital-labor theme.

Louis Cochran, who says he is a Mississippian, has departed from the class quarrel, to a great extent in his book and has given, instead an accurate, true-to-life picture of the sharecropper. His book is all the more potent because of its unbiased and unexaggerated treatment.

Instead of presenting his whole story in the beaten farm and showing the landlord as a hard, driving Simon Legree sort, Mr. Cochran presents them both in such a way that any Mississippian can see a vivid picture of the characters and the scene. The Roundtree family is typical of delta farm families, honest, hard-working and God-fearing. Judge Rollins may easily be one of the larger plantation owners, aiding his tenants wherever possible, yet running his lands on a business like basis.

The scene is a fictional town, Plantersville, near Yazoo City. Jeff Roundtree represents the younger generation, seeing the futility of a one-crop system that doesn't bring in enough money to pay off the landlord at the end of the season. Old Bob, his father, has farmed all his life and sees no other course.

No delta farmer, of course, at that time would think of planting anything but cotton.

Jeff, in seeking to get from his rut and to gain financial security, finally consents to work for the local bootlegger and sell his swamp-distilled corn whisky. Jeff's ambitions are encouraged by the girl he loves, Julia, illegitimate daughter of the town's "ex-kept" woman.

Young Jeff is beginning to see a bright future and has made a down payment to purchase his family's rented farm from the judge when all goes wrong. The sheriff raids the farm, finds the liquor, and Old Bob, seeking to cover his son's disgrace from Mother Roundtree, takes the blame. Old Bob convinces Jeff that the proper thing is to let him go to the pen instead of raising complications by letting Jeff confess.

Thrown down by Julia, who tricks Judge Rollins' son into marrying her, Jeff realizes his mistakes and quits the bootlegger, but it is not until his sister's scorn drives her to get drunk with the whisky maker that Jeff sees the light. He proceeds to maul the bootlegger, then has a reconciliation with his sister and clears his father.

It is in the true depiction that the book has its greatest strength. It is not radical, yet is presents the life of the share cropper in such a way as to form a potent tract in the fight against the system. It should have a great reader-appeal in the south.

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HISTORY BEING WRITTEN BY SCHOMBURG

Well Known Curator Has Spent Four Years On Research Work

Arthur A. Schomburg, Curator of the West 135th Street Public Library, considers it highly important that students of the community adjustment classes, avail themselves of the facilities of the library in their study of Negro history.

In a recent interview, Mr. Schomburg declared that "A knowledge of the racial background of descent is necessary so as to stimulate people to become better citizens. All races use their background for development. Each race has its own literature and culture, and when blended with that of others has contributed to progress and better understanding among the peoples of the earth."

Mr. Schomberg, regarded as one of the greatest living authorities on Negro literature and culture, has devoted 25 years of his life to collecting the more than 10,000 volumes and prints, which were purchased in 1932 by the Carnegie Foundation and presented to the New York Public Library.

He is now engaged in writing a book on "Colonization of America." He has been four years on the job, and during that time has delved through more than 500 volumes written in English, Spanish, Latin and French, searching for material for his book.

To Be Published Soon

The work has also entailed considerable correspondence with librarians and authorities in many foreign countries in an effort to assemble facts and historical data.

He intends the work to be authoritative and complete, and expects to see it published within the year.

Mr. Schomberg mentions the following interesting tid-bit of history for the benefit of community adjustment students:

In the beginning of the 17th century a number of fugitive Negroes united with Brazilians and established two free states in South America. They called the states the Great and Little Palmares on account of the abundance of palm trees which dotted the coast and the lowlands.

The land was blessed with abundant natural resources, growing everything necessary to human comfort. The climate was ideal to the cultivation of fields and gardens.

For nearly 40 years the inhabitants prospered. They built towns and fortified them; formed a constitution and tribunals of justice and adopted a modified form of Christianity.

Leaders and chiefs were elected for life by popular vote. The people lived in peace, content to prosper in their agricultural pursuits, and to remain on good terms with their neighbor-

Tells Interesting Story Of First Republic To Be Started By Race

hoods.

Then came hordes of invading Hollanders who pillaged and burnt the towns and cities of the Great Palmares. After killing many of the inhabitants, the invaders left the country in waste and desolation.

The few Palmaristans who were left started to rebuild the country, and succeeded in restoring in a small measure a number of the cities that had been destroyed.

For another 30 years they continued to live in peace, until 1696, when another invasion, this time by the Portugese, completely desolated the country. Surviving natives were captured and sold into slavery.

Many of the natives refused to surrender their liberty and chose death to capture. They defended themselvs with the energy of doomed dying men, but were overcome by superior numbers.

So ended one of the first Negro Republics. Authorities believe that had this young and interesting republic survived, it would have had great significance for the Negro race, and would have produced a culture on a par with that of other South American races.

Angelo Herndon

***LET ME LIVE. The Autobiography of Angelo Herndon. Illustrated.* 409 *pp. New York. Random House.* $2.50.**

THIS book is the story behind a cause célèbre, has, for the twenty-three years of his life, its protagonist has lived that story, and as from his vantage-point, he has seen the world. Angelo Herndon is the Negro worker who was arrested on an insurrection charge, after taking part in a demonstration to provide better relief for the unemployed in Atlanta and sentenced to eighteen to twenty years of hard labor—which means the chain gang; and who now, out on $15,000 bail, raised in a nation-wide workers' fund, is awaiting the final decision of his case by the United States Supreme Court. And this is a book which every thoughtful American may do well to read. It is moving and challenging as the story of one man's life and the question of one man's fate. But its importance goes beyond the personal case of Angelo Herndon, immediate and provocative as that is.

For Angelo Herndon is a Communist. And staring at us from every page of his book is the unescapable question, Why? and its appalling answer. The conditions under which he lived and worked would have made a Communist of far older and wiser men than he. And the wonder is not that he became a Communist and a labor agitator, but that he did not become a terrorist, a hater of all government and all authority. Left poverty-stricken when his underpaid father died of miners' pneumonia, and forced from the age of 13 to work under conditions that amounted to a practical peonage, he saw in communism a glittering hope. A sensitive victim of race prejudice, he found in Communist circles a genuine brotherhood. Deprived of any chance of a longed-for education, he got from communism an Americanism not of bully-ism, an Americanism not of bullying and squalor and impotence in its own kind of learning, its books. the face of injustice, but of some-And looking back to the courage thing that even to him could be and great achievement of our worth living and dying for. He country's Founding Fathers, and was only 16 when he reached from them to what he saw of these conclusions. He was 20 power and authority around him, when, after several minor clashes he even believed that in com- with the authorities, he was armunism was the truest patriot- rested as a dangerous insurrec-

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Claude McKay's Story

A LONG WAY FROM HOME. *By Claude McKay. 254 pp. New York: Lee Furman, Inc. $3.*

CLAUDE McKAY, Negro poet and novelist, has had a varied, active and interesting life. And in spite of the sensitiveness of his feelings for his race, and his resentment against racial discrimination, he has preserved a distinct detachment through it all. In "A Long Way From Home" he tracks a large part of his career," as writer, editor, ambitious traveler and student of life; and it makes an unusual and very readable book. He has stuck to his road, however far it might lead; he has known a great many writers and other famous people in Europe and America; he has taken part in many different kinds of existence in several countries. And although he is not troubled by any reticence of false modesty, he has been able to present his story with an objectivity which brings out its qualities of variety and interest.

He had already become known as a poet in his native Jamaica when he came to the United States to complete his education. But after a short time in college in Kansas he decided that what he wanted was experience of life and not the learning of the classroom. He is a dining-car waiter on the Pennsylvania Railroad and has just been invited to discuss his writing with Frank Harris, when this narrative begins. Throughout the incidents that follow, the two themes, of the Negro workingman and the aspiring and determined writer, are interwoven in a candid and perfectly natural way.

Claude McKay went to Russia in the early part of the Bolshevist revolution and talked with some of the leaders who have since been exiled or executed. But his editorial and literary work in New York and London, and the associations that sprang from it, are more interesting reading now. He worked with Max Eastman on The Liberator. In London he got some useful editorial experience on The Dreadnought with Sylvia Pankhurst. His intellectual associations have been generally of the literary radical type, but even so they have covered—in New York, London, Paris, Moscow, Berlin and the South of France—a wide field. And from George Bernard Shaw to Ernest Hemingway, this book presents a whole gallery of personal impressions.

The suggestion for Mr. McKay's best-known piece of work, the novel, "Home to Harlem," did not come in any way from Carl Van Vechten or "Nigger Heaven," we learn, but from William Aspenwall Bradley, who was Mr. McKay's literary agent in Paris and who insisted that the idea which Mr. McKay had worked out for a short story would win more success as a novel.

A SOUTHERN TREASURY OF LIFE AND LITERATURE, Selected by Stark Young. Charles Scribner's Sons, New York. 748 pp. $1.48.

Reviewed by BEN B. JOHNSTON

This anthology, says Editor Stark Young, "falls into two parts, the second of which speaks for itself as literature written by southerners since somewhere around 1870." The other part, he explains, is made up of selections which "appear to have been sealed into the list of notable works written in the South," and which appear to him to "bear on some aspect of the South, to express in some way the southern quality, tradition or atmosphere." Mr. Young emphasizes the statement that he does not "force claim toward greatness" for all his items. This is a sound principle in a book with such an aim as this one, for much of its charm and value is due to the inclusion of many selections which, if high standards of literary excellence had been set up, would have been omitted.

The arrangement is roughly chronological and carries the reader from Cabeza de Vaca (1490-1577) to such contemporaries as William Faulkner and Caroline Miller. There are historical classics—Washington's Farewell Address, Patrick Henry's "Give Me Liberty" speech, Andrew Jackson's proclamation on the Preservation of the Union, Jefferson Davis' Farewell Address to the United States Senate and others that many a student and librarian will be delighted to find so conveniently. There is an abundance of memorial verse on Confederate topics, embracing nearly all the favorites. The Star Spangled Banner is here, and Dixie, but not The Bonnie Blue Flag. As for prose, that ranges from the homespun stuff of Augustus Baldwin Longstreet (The Horse-Swap) to Woodrow Wilson's meticulous rhetoric.

Geographically, the coverage is broad but uneven. Maryland, Virginia, North and South Carolina, Georgia, Kentucky, Tennessee, Mississippi, Louisiana and Texas are copiously represented, but Florida, Alabama and Arkansas are skimped. Among the Georgians are Longstreet, Paul Hamilton Hayne, Sidney Lanier (five poems and several letters), Joel Chandler Harris, Henry W. Grady, Martha Berry, Corra Harris, Conrad Aiken, John Donald Wade, and Erskine Caldwell.

Among contemporary poets, Allen Tate and Conrad Aiken are most conspicuously present, each with six entries. Three chapters from Roard Bradford's Ol' Man Adam and His Chillun are reprinted here. Incidentally—and this is one of the unusual features of the book—there are inclusions of chapters from novels as specimens of southern life and literature. Cutlets from Mary Johnston's To Have and to Hold; from Thomas Wolfe's Look Homeward, Angel; from Stark Young's Heaven Trees and So Red the Rose; from Ellen Glasgow's Romantic Comedians and The Sheltered Life are included. Yes, and the Caroline Miller item is the snake-bite chapter from Lamb in His Bosom.

It would be easy to quarrel over some of the choices made by the editor. The selections from Poe are, none of them, expressive of southern ways or thought. After all, we might have had The Gold Bug, instead of Lenore. With plenty of good southern stories in the O. Henry collection, Mr. Young offers us The Gift of the Magi instead of, for instance, A Municipal Report. However, the final arbiter in anthologies must be the editor's taste and in the main, it has been both catholic and acute.

Less forgivable are errors in editing and proofreading. On page 115, a date that clearly should be 1833 appears 1933. On page 537, the place of William Sydney Porter's incarceration is stated as Columbus, Georgia.

A SOUTHERN TREASURY OF LIFE AND LITERATURE is a book that should be in every Dixie library, public, scholastic or private. It is a book to read for enjoyment and to treasure for reference.

Today's --BOOK--

JOHN TOM ALLIGATOR AND OTHERS, by Robert E. S. Chambers. E. P. Dutton and Company, Inc., New York. 249 pp. $2.50.

Reviewed by FRANK HAWKINS

JOHN TOM ALLIGATOR AND OTHERS is a compilation of highly imaginative sketches and short stories by the son of Robert W. Chambers, one of America's most popular and prolific writers.

There are 12 stories, revealing a remarkable versatility of subject matter and background. While Mr. Chambers is not what could be called a finished writer, certainly his work shows great promise.

The most appealing of the stories are those dealing with the Seminole Indians, the Florida "crackers" and the landing of the Spanish on the Florida coast.

The book's appeal, however, should be wide because Mr. Chambers also has elected to deal with fighting African tribesmen, four European scientists who go insane at an isolated experimental station, stirring episodes of the sea, and a fantastic yarn involving a duck hunter.

The title story concerns a Seminole Indian named John Tom Alligator, and his pathetic attempts to survive in a white man's world he cannot understand. Another of the stories, A Matter of Medicine, is an episode in the life of the same character.

The best story in the series, in this reviewer's opinion, is A Nigger of No Account. A lazy Jacksonville Negro is sent to the Florida chain gang and escapes into the swamps. He becomes lost, injured and hungry. In his helpless plight he longs to return to the convict camp, where he is at least assured three meals a day. A guard tracks him down and the Negro is overjoyed at the prospects of returning to the dubious civilization of the convict camp. Then something happens that gives the story a freak ending that O. Henry would have cherished.

The stories of the African tribesmen have the warlike flavor found in the earlier works of Rudyard Kipling. Each of the stories has a blood-and-thunder quality that will please most readers.

Mr. Chambers, it seems, has wisely chosen to write for the most part against a dramatic and unexploited background—that of the Florida Everglades, the vast and fascinating Lake Okechobee, and the perilous and luxuriant Florida Keys.

In 10 of the 12 stories, Mr. Chambers' characters are primitive persons leading hand-to-mouth existences well off the beaten paths of our modern civilization. These characters give the book a unique and highly satisfactory quality.

The Southern Negro

STRANGE NEGRO STORIES OF THE OLD DEEP SOUTH. By H. D. (Pop) Howell. Illustrated. Wetzel Publishing Co., Los Angeles. $2.

"Strange Negro Stories of the Old Deep South" is news—a volume of six vivid, unforgettable tales of a hitherto unheralded people. These are the little blacks crippled by circumstances, in the blind struggle for racial adjustment to the white man's civilization.

Their bodies are twisted and queer—but what of their souls? H. D. (Pop) Howell traveled the highways and the byways among these people. He searched out the gleam of light that shone in dark nooks.

Now, in clear, close-knit stories he recreates the queer children in words that will bring a laugh to your lips and a lump to your throat. This is a first volume by a new author who is proclaimed as an able chronicler of the private lives of the Deep South negroes, a people unknown beyond the boundaries of the "Cotton States."

Weddings, deaths, intrigues, loyalty, revenge and love are welded into six complete stories, each packed with drama and swiftly read. This is a book for busy people.

Paul Landacre, well-known artist, is enthusiastic about the imaginative qualities of the illustrations—eleven full pages—done in a striking modern manner by Thomas J. Howell, 24-year-old artist of Hollywood.

Bibliography - 1937

G. W. Lee Does New Book; Big Future Eyed

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Atlanta Ga

MEMPHIS, Tenn.—(SNS)—Lieutenant George W. Lee, Beale Street business man, civic leader, orator, and author of the widely-read book, "Beale Street (Where The Blues Began) has written another book.

Immediately on the heels of his first book, and after more than two years work, after hours, in the privacy of his Beale Street insurance office, the Mid-South's one outstanding colored writer, is now offering to the American reading public, through his publishers, the Macaulay Company, a new volume entitled 'River George.'

'River George' is a book dealing with the colored man in the Mid-South. Its publication at this time is most timely because it comes as one of the few expressions of the colored man setting forth his reaction to present-day life in the deep South, as compared to the reactions published so widely by the great group of southern white authors who have gained such wide hearing throughout the world.

If for no other reason than that it depicts life in the South from a Negro's point of view, the book would be deeply significant. But it would not be doing Mr. Lee justice to describe his book as merely an expression of the Negro's point of view on the Southern social scene.

'River George' goes much further than that. It is a triumph in detached and objective writing. The author has written a novel, which is distinctly fiction, despite the clearly recognizable characters and aspects of Southern life which come to the mind of one who knows the subject at first hand.

But Mr. Lee has risen above the turbulent waters of racial bias and chauvinism in "River George." He paints his picture with an almost mirror - like clearness, yet at the same time achieves the triumph of the true artist, in so re-touching and shading his scenes, as to relieve the reader of the jarring jolts of stark reality and its depressing actions.

He writes about the Negro in the Mid-South like one who is standing on a hill looking down into a valley on the scene below—like one who has escaped—who understands— who sympathizes— and has no bitterness one way or the other.

He does not try to preach a sermon to the white man nor to the Negro. He does not overpaint. He does not apologize. He's not too heavy with his brush, and he is not too light. His point of view, despite his intimate subject, may be summoned up in the words 'all white people are not bad, and all Negroes are not good.' 'River George' is a high mark in detached writing, and may be described as one of the few novels ever written by a colored man achieving such a point.

When the book comes off the press and is placed on the book stalls for sale, the American reading public will be given one of its greatest opportunities to see through the eyes of the black plantation worker, the tenant-farmer, the plantation 'boss,' the upper-class white Southerner, and the upper-class black Southerner, granting there are such.

The story is based around the life of a young plantation-born black man, who went off to college and returned prematurely to the plantation to try and make his living in the Southern black mans traditional setting.

Naturally, the informed reader would expect a story of utter frustration, of the black man's desperate reaction to small and seemingly futile living. But the author achieves his greatest success in leading the reader away from such an expectation by getting down into the 'insides' of 'River George' and depicting him as 'only a man with a black skin', who tries to run from life and runs 'smack' into it, living it according to his 'lights', struggling in the colossal conflict between the intelligent self of the educated 'race man', and the unreasoning brute....of the sensitive man of intelligence forced to accept life on a lower level, and yet keep faith with his higher convictions.

In telling of this conflict, Mr. Lee has run the entire gamut of human emotions giving us humor, pathos, love, joy, sorrow, tragedy and comedy lights and shadows. Fine writing is flavored with dialect, and a constant rhythm moves through both that establishes the author as a member of a musical race.

His characters are drawn so as to leave the reader pausing for a moment to establish identities. There is 'River George' the leading character representing the conventional, idealistic, college-trained, eager, ambitious, impatient and somewhat unphilosophical type of Southern Negro who refuses to accept his status without a struggle.

There is 'Do-Pop,' the traditional Negro fiction character, humorous, shrewd, conveniently religious, knowing his white folks, and putting 'the odds' on them, easy-going, philosophical, and possessing a white man's point of view in regard to his own people —figuring that the black man's chief job is to live no matter at what price to his inner convictions.

The hard, bad, but earnest black man of the colored slums of the South's urban and semi-urban districts is pictured by 'Lightin', the black dive-keeper and bootlegger, who has the admiring respect of his own people, and the fearful respect of the white, with the latter seeming only to be bidding their time.

Another character, and one that very nearly rivals that of 'River George' in effectiveness, is that of his mother, the old-time, conventional type of colored woman farm worker, who has seen much suffering, sung many songs, thought many thoughts, on many subjects, and has become mellow with life and its conditions, who can console and warn her impatient son with the words, 'Niggers got somethin' that the white folk ain't got.... Niggers can rest..... Niggers got patience..... Niggers can sing.'

The locale of the story is based around the scene of the author's early life experiences on a nearby plantation in Sunflower County, Mississippi. The various aspects of plantation life are picture from the author's own crystal-clear memories of what he saw as a boy. He has dressed his experiences in the garb of fiction, and re-told a story which is one of the best current treaties on the social problem of the plantation, share-cropping, and farm tenancy.

His story ranges all the way from the lush, earthy life of the rich delta farm lands to the gaudy, bawdy, glaring lights of Beale Street's 'gravy-trains', easy women, tawdy-houses, restaurants, barbershops, easy-riders, black Carrie's, and river-front.

'River George' is the book of the day on the life of black men and white men trying to live side by side down in Deep Dixie. It is told by a man who has lived and still lives in it, whose purpose seems to be that of lending an expressive tongue to the inarticulate black millions who suffer for the lack of a chance to make an appearance in the court of world opinion.

Ife the success of "Beale Street' (Where The Blues Began) is a precursor of what Mr. Lee's ability as a writer is, then 'River George,' the present book should achieve an even finer distinction, in view of the author's ripened facilities and enhanced confidence.

Critics were enthusiastic in their praise of the first book. The New York Times, in commenting on Beale Street, though its critic, Mr. Percy Hutchinson, said, 'Mr. Lee's tremendously living picture, barbaric in its colours, raucous just as often as it is melodious was the book's raison d'etre.'

The Border Telegraph of Edinburgh, Scotland, wrote, "Here is a description of Beale Street that must stand out as one of the finest pieces of descriptive prose in existence. Should there ever emerge an American Lord McCauley, he will no doubt, seize upon this one of the few remaining copies of this book, as the most illuminating source book on the social and bohemian life of the American in the early 1930's.'

With such praise from both national and international critics, of which the above two are typical, the American reading public expects much of Mr. Lee's latest effort, "River George".

Today's --BOOK--

BUGLES BLOW NO MORE, by Clifford Dowdey. Little, Brown and Company, Boston. 497 pp. $2.50.

Telegraph

Reviewed by NELLE EDWARDS SMITH

Clifford Dowdey is a young Virginian who writes with a vengeance. Anyone who doubts it need only read BUGLES BLOW NO MORE. The novel is a detailed history of the heartaches, political intrigues, spiritual and mental struggles that gripped the people of his native Richmond during the crucial days between 1861 and 1865. But most of all, it is the history of the fighting men of the Army of Northern Virginia and the desperate waiting of their women.

2/20/37 Macon, Ga.

Descended from what he calls the middle class which "made up the backbone of the South" and "hewed Virginia out of the wilderness, made her cities, and marched with Lee," Mr. Dowdey gets into the skins of the men who he says were "the toughest, hardest soldiers the modern world ever saw, capable of walking barefoot eighteen miles on a cornpone and going into action with savage fury." Because he has tried to see life as those dead soldiers saw it, he says he has always known that "damn Yankee" was two words.

Each devotee of GONE WITH THE WIND will want to experience this book. No subsequent human document of the Civil War period will ever again escape comparison with the Georgia classic, least of all one so masterfully conceived and executed as this one.

Although Mr. Dowdey uses the straight forward narrative in telling his story, his method of character creation is different from that of Miss Mitchell. He builds almost scientifically, from the ground up, choosing the fundamental elements of his men and women and recording their development under a stress that grows thunderously greater. By the day when the remnant of an army staggers home to its smouldering, broken city, after the drama at Appomattox Court House, the process is finished and each character is complete.

The words of Brose Kirby as he and Mildred Wade (the aristocrat whom the war had married to him) drew near to what was left of their families, huddled in his modest house are symbolic of the spirit of that army. Mildred pleaded with him to forget the war and think of their future. But all he could say was, "You know, when the Old Man passed us, coming back from the surrender, I touched his stirrup."

Mr. Dowdey moves his characters with the fearless strategy of a Confederate commander. And yet, in the end, they belong to the reader. The undeniable love of Brose and Mildred, thrown against each other by the tremor that shook a nation, other loves caught up in hatreds, disappointments, bereavement, politics are all told with sympathy.

The background is no panorama. It is confined to the capitol of the Confederacy and the battlefields around it. But repercussions from Atlanta, from Vicksburg, from the west and north, all send their waves of reaction through the political core of the crying new nation, besieged from all sides and containing practically the only arsenal in the South.

When Richmond fell, the superstructure of class tradition toppled along with the old economic frame of life and dropped into the ashes. Then the undefeated though surrendered people set about to accustom their eyes to the ruin

of the city they had loved and had given their loved ones to save.

This story will find a warm place in the hearts of many Georgians, if for no other reason, because of the fact that many of their own grandfathers were fighting side by side with Brose Kirby in that invincible Army of Northern Virginia which was the pride and boast of the Confederacy. But there are other reasons why it will—and good ones.

Strange Negro

STORIES

of the

OLD DEEP SOUTH

By

H. D. (POP) HOWELL

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"Six superb stories . . . delightful reading."—*Westchester Features.*

"Humor and drama on these pages."—*Boston Evening Transcript.*

"Graphic picture of life in the 'cotton states'."—*Santa Barbara News-Press.*

"I recommend 'Strange Negro Stories of the Old Deep South'."—*The Rotarian.*

WETZEL—LOS ANGELES

Pushkin in All His Many Aspects

CENTENNIAL ESSAYS FOR PUSHKIN. By Various Hands. Edited by Samuel H. Cross and Ernest J. Simmons. 226 pp. Cambridge: Harvard University Press. $2.50.

PUSHKIN: THE MAN AND THE ARTIST. By Various Hands. 245 pp. New York: Paisley Press. $2.50.

By JOHN COURNOS

EACH of these volumes contains nearly a dozen essays and, though in two or three instances they impinge on each other, on the whole they complement each other. They present the great Russian poet in every possible aspect. The Cross-Simmons collection is the more scholarly; the other is more obviously designed for the average reader. In the absence of an adequate Pushkin text, a text that will hold the same relation to the Anglo-American reader that the available Shakespeare text holds to the Russian reader, the task of commentary would seem to be a heroic one. Pushkin's life and Pushkin's prose matters, to be sure; but above all his poetry matters, and that simply defies translation. What is known as "Pushkin's language," as Professor Simmons points out, cannot be duplicated. His study of the poet's life, however, drawn largely from his voluminous recently published biography, is altogether admirable.

On the other hand, the Paisley Press volume offers the rather comprehensive interpretation of the poet on the Russian scene in Boris Brasol's essay republished from that writer's "The Mighty Three." Still better, the editors have wisely included Dostoevsky's famous speech delivered on the occasion of the unveiling of the Pushkin monument at Moscow in 1880; this masterly tribute has not been generally available to the American reader. The "Biographical Sketch" in the same volume is rather poor, as is also the essay "Pushkin, His Place in Letters," but "Pushkin's Relation to Folklore," by Professor Martha Warren Beckwith, handsomely supplements "The Folk Tales of Pushkin," by Professor Victor de Gérard, in the Harvard University Press collection.

The Cross-Simmons book is the more systematically planned volume, and is evidently designed with an eye to completeness. Apart from Professor Simmons's biographical study, it offers erudite essays on "Pushkin and the Decembrists," by George V. Vernadsky; "Pushkin and Mickiewicz," by Arthur P. Coleman; "Pushkin's Sense of Measure," by Alexander Kaun; "Pushkin's Prose Writings," by George Z. Patrick; "The Folk Tales of Pushkin," by Victor de Gérard; " 'Eugene Onegin' Read Today," by Dorothea Prall Radin; "Pushkin in World Literature," by George Rapall Noyes; "Pushkin as an Historian," by Michael Karpovich "Pushkin in Soviet Criticism," by Samuel H. Cross, and two poems: Pushkin's "Monument" and Lermontov's "The Poet's Death" (a tribute to Pushkin), translated by Robert Hillyer—excellent Hillyer, but by no means characteristic of Pushkin and Lermontov.

This problem of translation is the one stumblingblock to a true appreciation of the Russian poet. Miss Radin, for example, seems astonished that on reading to a friend the first stanzas of "Eugene Onegin" the listener expressed surprise. "That the greatest poem of the greatest poet of Russia!" she said. "Why, it's nothing but society verse!" And, indeed, the translation read by Miss Radin—her own—is just that: society verse. It somewhat dims the real value of her analysis of a poem which is the real starting point of that series of Russian novels justly famous among the novels of the world. Particularly interesting is Professor Cross's essay on the Soviet attitude toward Pushkin. Its inconsistencies and contradictions are pointed out. The gist is that Soviet critics see in Pushkin just what they choose to see, and exclude the rest: a very human failing. And, again, it is dangerous to see all there is to be seen in a poet who is primarily a poet and only secondarily a politician.

New Novel of Georgia Written by Teacher

STATESBORO, Ga., July 1.—(AP)—Miss Ruth Skipper, Georgia school teacher, announced she had completed a 57,000-word novel of the south which would be published this fall.

Her book, "Justice for All," deals with the life of the southern negro in the turpentine industry, and was three years in preparation.

Miss Skipper is a native of Loris, S. C., and came to Georgia in 1921. She had been teaching school for 11 years and is known for her success as a coach, particularly in basketball.

Her novel, she said, was inspired by her close contact with rural life and the work of the negro in the turpentine camps.

Today's --BOOK--

THE STORY OF KING COTTON, by Harris Dickson. Funk and Wagnalls Company, New York. 310 pp. $2.50.

Reviewed by EUGENE ANDERSON

Many writers have exhaustively discussed cotton and its possible future, but it remained for Harris Dickson to dramatize the subject and lift it out of the prosaic.

He covers the story as it unfolds in American history, and brings it through boll weevil, Farm Loan Board, Cotton Pool, heavy carryover, loss of foreign markets, efforts to develop growth in fifty foreign countries, and then he closes with showing how much the domestic consumption has improved.

The author makes no attempt to argue a case; he simply does a fine job of reporting. But the reader is sure to feel more optimistic. If Egypt and Brazil and other producing countries did not become formidable competitors after the War Between the States, when the staple was bringing 40c a pound in world markets, they are now likely to rule the American cotton grower at prices ranging around twelve cents a pound. The difficulties under which those foreign countries must labor are recounted, and facts are shown to make a good picture.

When the automobile industry first started only cotton from arid Egypt was used for tire fabrics, but now forty-seven million cars are using staple grown in the delta country of the United States.

The United States, also, is the only country whose cotton lands are not needed for foodstuff. The forty-five million acres of land used for cotton can be kept in cotton and still leave enough for growing everything man and beast need to eat. This is not the case in the other countries. And natives in foreign lands find it more profitable and more desirable to raise food and feed. The boost in cotton production in those countries is due to heavy government subsidies, which cannot be expected to last indefinitely; and they make a complete answer to the arguments that "pegged prices" in America have induced the other countries to buy the "cheaper" cotton. The Sudan high commissioner reports that the estimated cost of growing cotton in his country is forty dollars an acre, and the yield is about a hundred pounds. That's forty cents a pound in one of Great Britain's African fields. Diseases have also developed in that realm. America has no monopoly on boll weevils and other pests.

Mr. Dickson is not an advocate of continued slavery for the cotton king, but he shows nothing alarming about the situation. Those who shed tears about the plight of the share-cropper should by all means read what he has written. Even if they are not convinced, they will be enlightened.

Bibliography—1937

Negro Aristocracy

CHILDREN OF STRANGERS—Lyle Saxon—*Houghton Mifflin* ($2.50).

Culturally the South still consists of a large group of small islands. Nowhere is this source of confusion to Northerners better dramatized than in the Cane River country of west central Louisiana, locale of *Children of Strangers*.

Settled around 1760 by a rich Frenchman and his New Orleans quadroon mistress, the 60-mile stretch of Cane River land was inherited by "free-mulattoes" who married New Orleans mulattoes, brought in French architects to build their houses, had their portraits painted, owned their own slaves. After the Civil War they had to sell out piecemeal to the present owners and antique-hunters, became sharecroppers. But they held on to their aristocratic traditions. To ward off outsiders, they married among themselves, had illegitimate children by itinerant whites, but kept strictly apart from Negroes. Almost white, fine-featured, French-speaking and Catholic, the 2,000 mulattoes on Cane River's "Yucca" plantation now share little in common with Negroes except their work and their social position in Southern white society.

Central character of *Children of Strangers* is a beautiful, chaste mulatto girl named Famie. Trouble begins when she spies on a red-headed white camper across the river, is seduced by him, but keeps going back. Her romance ends when the sheriff kills her lover, who is wanted for a Texas hold-up murder. After her red-headed, white baby is born she marries the conscience-stricken cousin who tipped off the sheriff after following her one night. But the child is the only thing she has any thought for. Until he is 13 she is still bathing him like a baby. Later to keep him in school in Chicago, she sends him her wages, sells her silver and furniture. The only time she sees him again is when he comes back to collect the money from the last of her land. At 35, Famie looks like an old woman; kinfolk have disowned her for selling her land; her only friend is a big, serious-minded, coal-black field hand.

Best parts of *Children of Strangers* are its portraits of minor plantation characters, its vivid local color. Its awkwardness is the result of Author Saxon's too often hiding Famie's story while he tells the more dramatic and less sentimental story of Cane River.

AFRO-AMERICAN WORLD VIEWED FROM A VERANDAH

THE TENTH MAN. *By Edward F. Murphy. The Dolphin Press.* $2

IN the desert of silence that has prevailed, with rare exceptions, among Catholic writers concerning the Negro, one of the first lions to emit a roar was the Rev. Dr. Edward F. Murphy, of the Society of Saint Joseph. He began roaring many years ago in brief but thoughtful magazine articles. These accumulated in the course of time, and so established his reputation as a student of Negro life that he was urged to put his ideas together in volume form. The comparison of Father Murphy with a lion is not meant to imply truculence. His utterance is mild-mannered. But though he does not echo the thunders of Sinai, he manages to do some pretty sharp biting, which as a leonine specialty is more effective than roaring.

In this book, recommended by the Cardinal Hayes Literature Committee, Father Murphy invites you, as it were, to spend a May evening with him in New Orleans on a St. Charles Avenue vine-clad porch, where you can see life go by. He offers you the ceremonial cup of drip coffee, places you in a comfortable verandah chair and shows you the Afro-American world through the window of his own experience and imagination. The method is ingenious. Through the adventures of a supposed young visitor from the North, whom Father Murphy had apparently pretty well primed, he introduces you to key types in the local colored community. There is a Jewish real estate agent, who "knows the Negro" and "loves him to a fault"; there is an honest, idealistic colored school teacher; a competent and generally commonsense Southern white physician; a Negro Harvard graduate; a white angel; a black poet; a professional Negro baiter; a charitable judge, and so on. Through "interviews" with these different types the author conveys his items of wisdom and experience.

Father Murphy is writing for readers in the deep Southland, and for that reason (presumably) wraps his hard sayings in flowers and romance. But with all his circumlocutions his mind is clear enough. White Catholics have a paramount duty of justice and charity towards the Negro; there can be no true charity without adequate and genuine justice, and no effective fulfilment of justice without the fraternal "handclasp" of charity.

A careful reader will find many apt sayings which linger in the memory. The author is at pains to build up the opposing theory before he demolishes it by a well-aimed thrust; likewise to give ample credit to all persons and groups who are concerned with the same ideals, so that much information is stored away in small space. "We are not a depraved, but a prevented people," is an excellent answer to many a thoughtless charge concerning crime. "Much social debris," says Father Murphy, "will have to be cleared away before the Negro will be widely open to the Catholic approach." He believes that poverty is one of the reasons why justice is denied; that "the Church, than which no power on earth can stir men's hearts more deeply for ideals, has a solemn obligation to quicken and increase the spirit of justice." The Negro is a victim not of a natural but of an artificial division.

The difficulties that result from this division are accurately summarized in two carefully worded pages (238 and 239). While the author rehearses the favorite arguments for the so-called "parallel civilization," he shows in a few words the illusory character of that unattainable social fiction.

The Tenth Man is an apostolic book by an apostolic man. Its winning and tactful style will attract the fastidious, and make hundreds of converts to a more Christian attitude towards the Negro.

JOHN LAFARGE

Today's --BOOK--

Telegraph

CHILDREN OF STRANGERS, by Lyle Saxon. Houghton, Mifflin Company, Boston. 294 pp. $2.50.

Reviewed by LOUISE CALLAWAY CUTLER

On the fringe of Yucca Plantation were the cabins of the Negroes who helped Mr. Guy Randolph with his farm work. Along the river bank their closest neighbors were the mulattoes, but a wall of caste rose between the two races as impregnable as that between the plantation owners and the colored people.

Of the four diverse types—free mulattoes, Negroes, poor whites and plantation owners, on the little island of Brenelle in Louisiana, Lyle Saxon has written with understanding and sympathy.

With his flare for the historical, the author traces the origin of these mulattoes to the wealthy Frenchman who came over in 1760 and turned the wilderness into prosperous farm lands. Settling here with a quadroon girl, whom he brought from a New Orleans dance hall, he acquired and developed the land along the river bank and at his death left it for his free mulatto children.

These children grew up and brought wives from New Orleans and neighboring towns. The community began to flourish. French architects were sent for in order to build their homes and Negro slaves were brought to work their lands.

Then came the War Between the States, taking from them everything but their ravaged lands and their indomitable pride. Consequently, in the early part of this century, these mulattoes have become a little group unto themselves, their decently kept cabins built around a small Catholic church and convent school.

From this background comes Famie (Euphemie Vidal) a young mulatto girl, whose life of sacrifice and tragedy forms the loosely woven plot.

Here the Deep South, with its quaint customs and strange superstitions, is made so real that as the last page is turned, one can almost hear the plantation bell still ringing and smell the aroma of black coffee as it mingles with the fragrance of the honeysuckle.

Charleston, S. C. News & Courier
July 4, 1937

Dr. Seeber, of College Faculty, Writes Book on French Slave Liberation

'Anti-Slavery Opinion in France during the Second Half of the Eighteenth Century," by Dr. Edward D. Seeber, professor of Romance languages in the College of Charleston, has just been released by the Johns Hopkins Press. Representing several years of research in libraries of the United States and in Paris, the book is considered by the editors of the Johns Hopkins Studies in Romance literatures and languages, in which it appears as Extra Volume X, as an important contribution to the history of French thought in the period covered. The bibligraphy lists four briefer studies on related subjects published by the author since 1934, the most recent having appeared in December. The period investigated is not without interest to historians of Charleston.

The abolition of negro slavery in the French colonies, proclaimed by the Revolutionary Convention in Paris on February 4, 1794, was precipitated by events in Santo Domingo, where the colonial commissioners, faced with a revolt of mulattoes and slaves, as well as with the threat of foreign invasion, were forced to proclaim a general emancipation. This important event may be seen, also, as the culmination of some 200 years of humanitarian thought, constantly growing in volume and precision, until it was thoroughly "popularized and vivified by writers gifted with that amount of passion and feeling that was so esteemed in the century of Rousseau".

Literary Aspect Studied

It is with the non-political, literary aspect of this movement, "found under many guises, and often allied with exoticism, primitivism, sentimentalism, and humanitarianism," that the present volume deals; and the author's twenty-nine page bibliography attests the general preoccupation of Eighteenth century writers with this problem of slavery. Like many modern contributions to literary history and the history of ideas, Dr. Seeber's book demonstrates clearly that in addition to familiar figures like Montesquieu, Voltaire and Rousseau, who have often received undue credit for the formulating of this or that movement, there was a vast number of minor writers—poets, dramatists and novelists—whose influence in the movement of ideas must be strictly reckoned with.

To facilitate the handling of much material, the plan of the book is chronological. A twenty-four page introduction traces the earliest evidences of anti-slavery feeling in French, literature prior to Montesquieu (1748), who is regarded as "the first outstanding opponent of slavery in France". It introduces, besides many obscure writers, such well known figures as the missionaries Charlevoix, Labat and Du Tertre, and the Spaniard Las Casas, who recorded their impressions of colonial slavery in America. Here also are an early play by Voltaire concerning the Spanish in America, and the first French translation of Mrs. Aphra Behn's important anti-slavery novel, "Oroonoko".

Enslavement of Indians

The six chapters in Part 1 (From the 'Esprit des lois" to the American Revolution) develop the continued interest in the Spanish conquest and the enslaved Indians, whose rapid decimation led to the introduction of African negroes; opinions on the legality of slavery expressed by Diderot, Rousseau, Voltaire, Raynal, Bernardin de Saint-Pierre and others; anti-slavery arguments from the standpoint of humanitarianism and Christianity, wherein is described the significant impetus given to the French abolition movement by the discovery of the activities of the Quakers in the United States, particularly of Anthony Benezet, of Philadelphia, whose numerous works were known in French translations; economic arguments from the pens of prominent economists and physiocrats of the period — Mirabeau, Baudeau, Poivre, Du Pont de Nemours, Turgot, and others.

These economists show an awareness of anti-slavery opinion in the popular literature of the day, frequently using poems and novels as nuclei for a further and more rigorous examination of slavery. Another chapter ("Increasing Interest in the Negro Race") describes a variety of literature that served to instruct French readers in the ways and manners of negro races, and to break down certain opinions prejudicial to their character. The importance and effect of this rehabilitation is seen in the continued development of the negro in French literature, for during the century he emerged from a despised beast of burden to a noble, romantic hero of exotic and often sentimental novels and plays.

The American Attitude

Part, II, dealing with the period from the American to the French Revolution, brings to light an important outside influence in the increasing sentiment against slavery. No small part of the heightened interest in the United States during these years was directed towards the American attitude towards slavery. In the list of French works and translations in this field occur many familiar names: Franklin's friend Barbeu-Dubourg, Crevecoeur, whose important paragraphs on slavery are found in the chapter "Description of Charlestown" in his "Letters from an American Farmer", Chastellux, Mazzei, Brissot de Warville etc. Important also were the French translations of Franklin, Jefferson, Richard Price, and new works by Benezet.

Another chapter describes the growing theme of abolition in general literature—plays, anecdotes, and poems which contributed much to the cause of abolition and to the interest in exotic settings and the native artistic genius of the African races. A final chapter in Part II concerns the "Encyclopedie methodique", Condorcet, Bernadin de Saint-Pierre, and other late philosophers.

Raynal's later works are included here, with an account of the essay contest that he sponsored on the question whether or not the discovery of America has been beneficial or hurtful to mankind. A large number of essays took the latter viewpoint, based in part on the evils of slavery engendered by the exploitation of the New World. Here, too, is described the formal organization of anti-slavery forces in the "Amis des Noirs", formed through the influence of English and American abolitionists, and patterned after the London abolition society.

Negro in Literature

Part II carries the abolition program through the Revolutionary period, during which enfranchisement became a fact, and traces the negro character in French literature up to Chateaubriand's "Genie du christianisme" (1802), on the threshold of the Romantic period. Plays dealing with negroes, novels, including one by Mme de Stael, poems by Andre Chenier, histories of the slave revolt in Santo Domingo, and biographies of the rebel leader Toussaint, Louverture, firmly fixed the negro as an acceptable Romantic figure in French literature.

"The negrophile literature of the Eighteenth century, while not producing a masterpiece comparable to 'Uncle Tom's Cabin', had gone far in removing race and color prejudices hostile to the negro race; and when, in 1818, young Victor Hugo, indulging in romantic love of atrocities, chose a revolted slave of Santo Domingo as the hero of his first novel, 'Bug-Jargal', he permanently revived an already familiar and popular literary figure."

Incidental to the central purpose of the book are numerous details of literary history which are revealed through the study of the various texts. Among these may be mentioned the new evaluation of Montesquieu's anti-slavery opinions, the importance of travel literature in the shaping of ideas, new light on Voltaire's attitude toward the negro, imitations and influence of Mrs. Behn's "Oroonoko" and Thomson's famous poem "The Seasons", Diderot's collaboration with Raynal, the relations between Chateaubriand, Parney, and other Creole writers, and the cross-influences of numerous American, English and French authors.

The work closes with an appendix listing the volumes of anti-slavery literature—French and translated English works—kept at the Paris headquarters of the "Amis des Noirs" for public perusal. Following the bibliography is an index of over 700 proper names to facilitate references.

NOTED EDITOR OF KANSAS PAPER RATES POET DAVIS' WORK AN EPIC

Chicago, Aug. 19—(A. N. P.)—Frank Marshall Davis is singing the songs which some day will rise in the land and become a great American epic," wrote William Allen White, famous white author and editor of the Emporia (Kan.) Gazette, last week commenting on "I Am The American Negro," recently published volume of verse written by Davis.

The article, which also stated "his new book is one of those volumes which adds distinction to the year's output of American verse," has been reprinted in various other dailies in Kansas, birthplace of the poet, because of sectional pride of the literary achievements of a native son.

According to the Black Cat Press, Chicago, publishers of the volume, white critics without exception have heaped praise upon the collection. "Books" of the New York Herald Tribune has stated, "Mr. Davis pulls no punches. His walloping, colloquial lines, slangy and muscular, are a strong note in contrast to the more conventional work of Negro poets like Countee Cullen. Mr. Davis has passion, appeal and integrity."

William Rose Benet, noted critic of the Saturday Review of Literature, said: "I regard Mr. Davis as the most promising Negro poet of recent years." According to Nelson Antrim Crawford, editor of the Capper Publications, "He has a gift of selecting the characterizing detail, and he combines music and painting in his work." says the Brooklyn Teacher, "Set in verses of strength and bitter beauty, Davis has hammered masks of loveliness out of the pain of his people." Other white critics have spoken in similar vein.

Davis, who in May received the only Julius Rosenwald fellowship given in several years for poetry, has started work on a satirical novel he hopes to have ready for publication in 1938. He is also the author of "Black Man's Verse," published in 1935.

Chicago Minister Included In Poetry Anthology

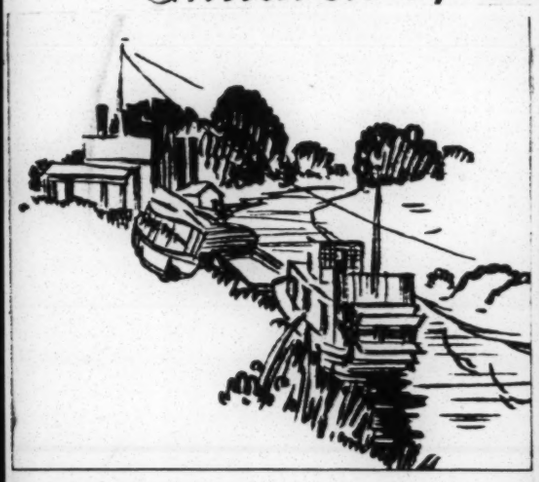
CHICAGO (ANP)—The Rev. O. Willis Winkfield, pastor of the Southside Presbyterian Church, a small mission, serves without fee while working on the Federal Writers' project, is author of two poems appearing in "The Yearbook of Contemporary Poetry," edited by Margaret Nelson and recently published by Avon House, New York.

The minister's poems are "Soul" and "Birth of Love." His contributions were among those selected for the anthology out of manuscripts submitted by 9,000 writers, the publishers asserted.

Bibliography - 1937

A DRAMATIC NOVEL OF LOUISIANA

"Children of Strangers" Is the Story of a Small Community's Last Stand



CHILDREN OF STRANGERS. By Lyle Saxon. 294 pp. Boston: Houghton Mifflin Company. $2.50.

By EDWARD LAROCQUE TINKER

WHEN General "Silverspoon" Butler, as the Southerners called him, took over New Orleans hate blazed hotly against the invaders. He welcomed it, therefore, as a harbinger of better understanding when two young women, smartly dressed, called upon him and asked to be permitted to present a flag to one of his regiments. The following Sunday the regiment paraded in its best uniforms, surrounded by crowds of gay onlookers that lent brilliance to the scene, and the two girls appeared with a military escort of honor and presented the flag, which was received with elaborate ceremony.

The Northern officers did not understand the amused looks that passed between the Southerners until the next day, for General Butler had paraded a Yankee regiment to do honor to a couple of octoroon girls. That the general and his aides were ignorant of the real circumstances seems almost impossible, for it was common knowledge that between the white masters in Louisiana and the black slaves there existed a third group which, in spite of its intricate and difficult relationship to the class above and the class below, had managed to maintain its integrity and pride until the Civil War. The beginnings of these *gens de couleur libres* (free people of color) were coincident with the landing of the first cargo of slaves when

Lyle Saxon.

the early French planters chose from among them the best looking women. These were picked when possible from the African tribe of Jaloffs, whose women had slender, graceful figures and Greek profiles. Anthropologists attributed this to the tribal custom, indulged in for centuries, of keeping only the best looking of their female captives as wives and selling the others to slave traders. This same progressive breeding was unconsciously carried on by some of the planters by the same process of elimination and they often set free their mistresses and their children. Frenchmen (as opposed to the Creoles) frequently sent their daughters born of these liaisons to be educated in convents and their sons to the best universities in France and in many cases left them their fortunes.

When the girls grew up their positions were perforce anomalous. Their birth and education made it difficult for them to marry Negroes, while caste prejudice and drastic laws against miscegenation prevented their marriage to the whites. They attained such wealth and power through the exercise of their charms that, in 1786, the Spanish Governor, Don Estevan Miro, attempted to curb them and issued a *bando de buen govierno* prohibiting them from wearing feathers in their hair or jewels.

During the years there arose a small class of rich *gens de couleur*, sometimes called the *cordons bleus*. They were well educated, owned slaves, plantations and town houses furnished with fine French furniture. A short time before the Civil War they paid taxes on property, in New Orleans alone, valued at $15,000,000, and the luxury in which they lived is indicated by an account of a dinner given in honor of General Butler when seven different sets of solid silver plates were used.

The Civil War was the Nemesis of this class. The freeing of the slaves destroyed all finer distinctions and left only blacks and whites. Those families rich or fair enough to pass went to the cities of the North, to California, to Mexico, and entered the ranks of the whites, while those who remained in Louisiana fought a losing battle, became poorer and poorer in each generation, and with tradition and pride

rumbling, tended to amalgamate with the black race.

Lyle Saxon's novel, "Children of Strangers," deals with their condition today and describes the last stand of a small community of these people. His dramatic and forceful story pictures the Creole mulattoes living on Isle Brevelle, cut off from the world years ago by one of the capricious changes of the Mississippi River. On this fertile island lived the descendants of grand père Augustin, the son of a wealthy French planter and his octoroon consort. His offspring were in goodly numbers and had inherited his land, fine mahogany furniture and French-thread table silver. They clung to his religion and his language and they showed his look of race. Some of the younger women were strikingly beautiful. Intermarriage made relatives of most of the inhabitants and their family pride was so great that any one of them who let down the bars, even by eating at the same table with a Negro, was banished from the island. Only their isolation enabled them to retain their traditions intact—traditions that are now rapidly disintegrating. Mr. Saxon synthesizes their approaching fate in his heroine Euphémie, or "Famie," as she is called, and shows her tragedy; how her unselfish love for her illegitimate child by a white man made her become a clan outcast and sink into the Negro world from which her ancestors had lived apart for so many generations.

The strange life and ways of thought of this exotic and becalmed community are given with picturesque fidelity, from the old men knocking their dyed eggs at Easter in the graveyard of the Catholic church to the youth in a rowboat, blowing a conch shell and shouting to the dwellers on the banks of the narrow Cane River an invitation to Monette's fais do do (dance) and the lithe octoroon boys wearing flowers behind their ears to show they were courting. All this goes to make a rich and unfamiliar background for Famie's long self-immolation.

The author's heroine engages one's sympathy from the beginning. When her troubles overtake her she is true to her preponderance of white blood and accepts her crosses with an outward stoicism, but suffers secretly and silently day after day and night after night as she sacrifices her youth, the heirlooms from grand père Augustin and finally her home to send money to her ne'er-do-well son who tried to pass as white. In making the characteristics of his principal actors conform to the proportionate mixture of white and African blood in their veins Mr. Saxon shows his deep knowledge of Negro psychology.

He has been most successful with his short stories and books about Louisiana. "Father Mississippi," "Fabulous New Orleans" and "Lafitte the Pirate," but "Children of Strangers" is his first full-length novel. It bears the evidence of years of careful work. Again and again the date of publication has been announced in publishers' catalogues, only to be postponed. The book has benefited greatly by this long period of gestation and presents a seemingly effortless spontaneity and finish that is the hallmark of literary craftsmanship. The descriptions of the countryside and changing seasons have an idyllic and poetic quality that is delightful and Mr. Saxon has dealt with his material without exaggeration, as an artist, not as a propagandist. There is no stage managing of social injustice to seduce your partisanship, nor any attempt to pin culpability on a particular class.

"Children of Strangers" is a sincerely felt and poignantly written story, an achievement in regional portraiture.

The Drawings Are By William Spratling From "Old Plantation Houses in Louisiana." (William Hellburn, Inc.)

Birmingham, Ala. News
August 24, 1937

NEGRO NOT DIXIE'S PROBLEM, IS VIEW

Lyle Saxon, Of New Orleans, Author, Newspaper Man, Gives Opinion

Author of a recent book, "Children of Strangers," which presents a picture of the quadroon and octoroon population in Louisiana, Lyle Saxon, who is also a newspaper man, said in an interview Sunday at the Tutwiler Hotel the South has no Negro question.

Saxon was relating an interview which occurred in New York and during which he was asked, "What is the South going to do about the Negro question?" The author replied quickly that the South had no such "question" and that it was simply a matter of two races living side by side harmoniously.

"Besides," he added, "the North has that problem now, not the South."

Although plantation-born and reared, Saxon declared newspaper work was his primary ambition and he fled to The Times-Picayune in New Orleans at the first opportunity, thwarting his family's wish that he study law.

Saxon revealed his surprise at the reception of his latest book, "Children of Strangers," saying the public usually prefers light fiction and neglects any material which will make it think. The press in the North, he explained, has praised the book because it shows the exploitation of the Negro by the South, and the press in the South has approved its showing the white man's point of view.

Other books Saxon has written are "LaFitte, the Pirate," "Fabulous New Orleans," "Old Louisiana" and "Father Mississippi."

Birmingham, Ala., Age-Herald
August 24, 1937

RACIAL HARMONY IN SOUTH IS SEEN

Lyle Saxon, Author Says Negro Problem Only To Northern States

BY BEM PRICE

An interview between a cub and a reporter of such rank as Lyle Saxon, of New Orleans, author of "Children of Strangers," "LaFitte, the Pirate," "Fabulous New Orleans," "Old Louisiana" and "Father Mississippi," not to mention numerous short stories, is naturally a bit awkward.

Nethertheless, the cub did manage one Sunday afternon at the Tutwiler Hotel. Instead of trying to ask a lot of questions he just sat back and listened.

When Saxon discovered that he was being interviewed he jumped the gun, as it were, and related an experience of his in New York recently when a reporter asked him, "What is the South going to do about the Negro question?" Saxon said that he told him that the South had no such "question," that it was simply a matter of two races living side by side harmoniously.

"Beside," he added, "the North has that problem now, not the South."

"Where did you learn to write?" it seems is another favorite question, and "how to write well" is still another which Saxon evidently abhors.

Speaking of himself, Saxon said that newspaper work ran in his blood and that although plantation born and reared and despite family's visions of a legal career at the first opportunity he had, he fled like a homing pigeon to the office of The Times-Picayune in New Orleans.

The conversation led to the public's reading tastes and Saxon said that he was considerably surprised by the reception given his latest book, "Children of Strangers," which presents a picture of life of the "quadroon and octoroon" population in Lousiana. Usually, he said, the public prefers light, fiction and not anything that will make them think. Yet he added, the book has been accepted in wider circles than he expected.

The press in the North, Saxon added, has praised the book because it shows the exploitation of the Negro by the South, while the press in the South has said 'fine,' because it shows the white man's point to view."

Saxon is proud of his home, built in 1790 and once used as a slave hospital. It is of hand-hewn timber, thatched with mud and moss and has a strength similar to concrete. Saxon says there are two large rooms and two small ones. He has whitewashed the interior, cleaned it and installed a bathroom. Laughingly, he says he is probably the first white man to live in the place.

Saxon says his newspaper training in taking notes has been of invaluable aid to him in writing. Once, he said, Roark Bradford came to visit him. After they had retired. Saxon said he had a dream that he had written a poem that would be immortal. So intent was he on the piece that he awoke and wrote down the first line. To say that he was chagrined the next morning to find that he had forgotten the balance of the "masterpiece," Saxon says, is "putting it mildly."

Anyhow, he added, he gave the first line to Bradford, who contributed a second. Now he said Bradford is still struggling to finish it.

J. A. Rogers Publishes "Gems Of Negro History"

Schools, Colleges, Clubs, Study Groups, and all who are interested in Negro history can now get it in bulletin form in J. A. Rogers' Weekly GEMS OF NEGRO HISTORY, illustrated by a leading artist.

Beginning September 25, J. A. Rogers, noted war correspondent, author, and world traveler is publishing a beautiful poster, 10x14 inches, which gives past and current facts and figures on Negro history. Two features will be a continuous history of the Negro in all ages and all lands; and a continuous history of the Aframerican from 1513.

The FIRST ISSUE contains the picture and the story of ISABEAU, the Josephine Baker of France in the 1770's; drawing showing the conception of the first man as a Negro, with accompanying scientific facts; sketch showing the fact that the Negro touched United States soil the same day as the white man; and a drawing and sketch of Dr. Emmett J. Scott, noted pioneer in Negro education.

There is also a "Believe it or Not" of Negro history showing the part the Negro played in the handling of fine gold and diamonds from the most ancient times.

There is a prize offer of $150 for acquaintance with the facts that will appear on these bulletins. Money for same is on deposit in the Dunbar National Bank of New York City.

Prices are three cents a copy, 1845 Seventh Avenue, New York City. by mail, five cents, or four copies, twelve cents. Yearly $150. Send all orders to J. A. Rogers. (9-24-4)

Bibliography-1937

PROF. MERLE R. EPPSE OF STATE COLLEGE WRITES GUIDE ON HISTORY

Historian

PROF. MERLE R. EPPSE
Of A. and I. State College who has written a valuable guide to the teaching of Negro History. The text is highly endorsed by educators.

Prof. Merl R. Eppse, chairman of the division of social studies and professor of History at A and I. State College has just published "A Guide to the Study of the Negro in American History." The volume consists of 115 pages and is issued by the National Educational Publishing Company, Incorporated. To date the Guide has been adopted by many leading school systems in Southern States and endorsed by leading educators and historians of both racial groups.

Twelve Units of Study

The work consists of the following units: The People of Africa; European Exploration and Discoveries; Slave Life During Exploration and Colonization; The Negro During the Revolutionary Period, 1675-1783; The Negro During the Critical Period, 1783-1789; The Negro from Washington to Lincoln, 1789-1860; Civil War and Reconstruction, 1860-1880; The Negro Worker during Industrial Expansion, 1880-1914; The Negro During the World War, 1914-1918; The "New" Negro from 1918 to the Present; Contributions of the Negro to American Culture; The Outlook; A Summary of What Is True Up to Now.

Although the Guide is especially adapted for use with a textbook on the Negro in American History which will be published this fall, it is well adapted for independent study, for correlation with other subjects, for integration with other subjects and for collateral reading.

Author Well Prepared

Prof. Eppse received the A. B. degree at Drake University and the M. A. degree at Columbia University. He has done special work at Wilberforce University, New York University, A. and I. State College and Ohio State University. He has taught in rural schools in Drake County, Ohio; served as dean at Swift Memorial College; held the chair of history and recently been appointed chairman of the newly created division of social studies at A. and I. State College. He has contributed numerous articles to historical and educational magazines. He is an Associate Editor of The Broadcaster, official journal of the State Teachers' Association. He holds membership in the National Council of Social Studies; The Association for the Study of Negro Life and History; The American Historical Society; The Tennessee Historical Society; The Tennessee State Association of Teachers in Colored Schools.

THE COTTON SOUTH AND AMERICAN TRADE POLICY, by Peter Molyneaux. Cordora Press., Inc., New York. 63 pp.

Reviewed by EUGENE ANDERSON

The author is a lucid writer, and any child can understand his explanation of the law of exports and imports, and of why tariff walls must be lowered quickly and considerably if this country is to ever regain its foreign markets. He makes it appear that the Smoot-Hawley tariff law was the crowning stupidity of American statesmanship, and seeks to show why its deadly effects are not quite fully felt. He sees a similarity between the condition created by the Santa Claus gifts of today and the suspension of the death sentence through the great credit expansion in the lending to foreign governments and investing in foreign securities at the rate of more than a billion dollars a year in the 20's. Each delayed the day of reckoning. He fears the country is still standing on dynamite. He commends Cordele Hull's efforts to re-establish trade relations with foreign governments, and sees our Pandora's box in the fatal mistake of forcing other countries to trade elsewhere rather than with us. Forty of those countries are retaliating against us.

President Wilson is quoted as having forewarned congress that with the change of the United States debtor status to one of a creditor status tariff policies must be promptly changed or collapse would soon come.

Mr. Molyneaux reminds one that for generations this country has been seeking to keep other nations from selling anything to us, and has been non-progressive in selling to other nations, seeming to feel that they were forced to buy from us. But they have shown us that they didn't have to buy from us. They came pleading with us for trade agreements, but were sent away to hunt other places to trade. They found them.

But he is not hopeless. If the public can be aroused to the danger in the situation before our civilization completely fails, the one and only remedy will be applied. That remedy is to buy from as well as to sell to other nations. As long as this country has the world's principal gold supply, and refuses to give the other countries any other means to pay for our manufactured goods and raw materials, our business is bound to remain paralyzed; and the gifts of Santa Claus cannot keep the workman's larder supplied.

The book is not propaganda. It is not critical of anybody, but it ably discusses the effects of existing tariff policies.

The story of cotton's plight, and the only hope for it, is highly interesting and important. Can our states continue to grow cotton? They can if the tariff policy is changed. Will Washington change it? Only if public sentiment demands it.

The book makes good reading and is of vital importance.

MANUAL FOR SOUTHERN REGIONS, by Lev M. Brooks. The University of North Carolina Press, Chapel Hill. 190 pp. $1.

Reviewed by EUGENE ANDERSON

This may best be read in connection with SOUTHERN REGIONS OF THE UNITED STATES, by Howard W. Odum. It is a guide for the student and teacher of that book, used now as a textbook in many schools and groups of the Southeast and Southwest, and contains 665 pages.

But the reader who has not time to study the course in the parent book will get a good idea of Southern conditions by reading these pages.

Social science is the basis of the study, including the possibilities of the region. The author makes a plea for reinstatement of the South as an integral part of America. He shows some of the discriminations that have reduced it from one of the most flourishing sections to the Lazarus at Dives table; though there is no apparent attempt to be emotional or sentimental. It is a practical question: Whether the nation can flourish and be happy with some sections strangling the life out of another, through ignorance, prejudice, discriminatory legislation, etc.

No dazzling pictures of natural richness and abundance are attempted, yet the facts make a showing. The South's lack of leadership is mentioned; its waste of raw materials and natural wealth is shown. Its lag in cultural values is stressed, but not as a preachment. The authors consider themselves scientists, and not advertisers or propagandists. (Several have collaborated with Dr. Brooks as a committee.)

In many places statement occurs that sectionalism is avoided; and it is, just as much as if the coal deposits of the nation were being evaluated. "Geographic study is important because people are understood very largely in terms of the place where they live," is one statement. "The earth sets limits to what man is and what he does; it supports and sustains him. Geographic environment gives man abundant materials, but it does not tell him what to do with them. That has to be learned." (This is the premise for the information that the South has not learned any too well what to do with its materials, though they have excelled the North American Indian in the arts and sciences.)

"There is no single South; there are many Souths. The great body of any people's culture comes cumulatively out of history, with only a few new ideas and changes welcomed from generation to generation. Material invention and change are accepted much more readily than social invention." "The old is sought to be preserved and the new resisted."

These are typical of the studies pursued in the course, and students are expected to use their criticism positively as well as negatively. The facts are sought, running back from the time when man moved around in a cave until the time he tore up the cave to get rocks to build for himself a city skyscraper.

The reader who has been following The Telegraph's special articles on "The South Today" will find much interest in this broad discussion of the same subject.

Birmingham, Ala. News
September 19, 1937

First Book By Alabama Girl Is Junior Literary Guild Selection

Anna Braune's 'Honey Chile' Also Has Illustrations By Young Author

BY REBECCA FRANKLIN

Joining the ranks of successful Southern "first book" writers is Miss Anna Braune, young Alabama girl who is living in Fairhope with her mother and grandmother, and whose first book, "Honey Chile," for which she also did the illustrations, is the current Junior Literary Guild selection and will be released Sept. 24 by Doubleday, Doran & Co.

Miss Braune confessed, as she visited her uncle, Otto C. Stolker, and Mrs. Stoelker in Birmingham this week, that this is her first writing attempt. The book-reading public will recall two other books which made history as "firsts;" Margaret Mitchell's "Gone With the Wind" and Caroline Miller's "Lamb in His Bosom."

Written about the South and its plantation life, this book makes its appeal to a diminutive audience of 6, 7 and 8-year-old readers, but its illustrations are worthy of a grown-up's attention and praise. It concerns a small girl, Jane, and her visit to a plantation from dawn to sunset one day, with Lou, a nurse, Eloise, Blue and Lil' Sistah, her Negro playmates.

"Honey Chile," though a conception of the South, was written by Miss Braune while she visited and worked in New Canaan, Conn. Part of it she wrote during a mild scarlet fever siege, because of which she was being starved, so she says if there seems to be an undue emphasis on good Southern cooking, it should be measured in that light.

In Connecticut she first began doing wall paintings and made some designs for blanket companies. Then came the opportunity to do some book illustrating for a publishing company.

Perhaps, springing from a nostalgic feeling, she made some drawings of Negroes as she remembered them down South, which she took to Doubleday's, another publishing concern. To these publishers she owes the idea for "Honey Chile." They suggested, after seeing her drawings that she write a book about the South and illustrate it. She did, they accepted it without asking a single revision, and next week it becomes public property for millions of boys and girls.

The young author is a tall, slender, brunet with a compelling, sincere air, who has been drawing since she was a child, and confesses she once wanted, because of an early attachment for building blocks, to be an architect. Completely modest about her first literary success, she much prefers to talk about horseback riding and other people's books.

Her art work has been for the most part imaginative; she has done very few landscapes, but expects to do others while down here and thinks Lamar Dodd's collection is outstanding. The illustrations for "Honey Chile" are appealing, full of humor, and easily recognizable as a cherished part of the life of any average Southern child.

ANNA BRAUNE

Durant, Miss. News
September 23, 1937

HOLMES COUNTIAN PUBLISHES BOOK

ROCHE WRITES "MISSISSIPPI MOOD"

Francois De La Roche, West, has completed a novel, "Mississippi Mood," which will be published November 1 by the Howard A. Burk and Co., Chicago.

Mr. Roche is a native of Tennessee but has spent many years in Mississippi. He has been connected with the Illinois Central railroad for twenty years and is at present employed in the clerical department of that company.

The novel, according to Mr Roche, is his first to be published and already several reviews of it have been made. One was carried recently in Nation .

The scene of the book is laid in North and Central Mississippi and while the work is purely fiction, there are real-life figures in the book.

"Mississippi Mood" is said to be a love story in which the climax is a lynching. It is said that the question of lynching and mob psychology is treated very strongly therein.

At any rate Holmes countians and friends of Mr. Roche throughout the state are eagerly awaiting publication of his first book-length novel.

Bibliography—1937

WHAT IS REGIONALISM? by Harry E. Moore. The University of North Carolina Press, Chapel Hill. 16 pp. 15c.

Reviewed by ELVIN E. OVERTON

People who concern themselves with the problems of meeting the needs of the world have long realized that a study of a region is more feasible than the study of a nation or state. Regional lines do not follow political lines and an attempt to deal with social, political or economic phenomena without reference to the regional influence can hardly be satisfactory.

For this reason, as well as for the reason that the regionalists differ among themselves, Mr. Moore examines the notion of regionalism and appraises its value as a means of solving some of our problems.

The small pamphlet is so concise that a further condensation would be difficult. One idea, however, stands out: the difference between sectionalism and regionalism. "Sectionalism sees the nation from the point of view of the differing areas; regionalism sees the differing areas from the point of view of the nation."

This difference will cause the sectionalist and the regionalist to seek different means of solving our national dilemmas. Sectionalism cannot cope with the complexities facing the nation today. Regionalism, startling as the idea seems as applied to governmental realignments offers a plan.

The idea will be fought by extremists of any hue. Ignorance and politicians, who place local or personal gain above the nation's good, also will hinder the development of the idea.

Mr. Moore is convinced that the advantages which regionalism offers make it worthy of study. Thanks to the author's clear, concise, and restrained presentation his pamphlet serves admirably as an introductory primer.

THE SHARECROPPER, by Charlie May Simon. E. P. Dutton and Company, Inc., New York. 247 pp. $2.50.

Reviewed by FRANK HAWKINS

As a novel, THE SHARECROPPER is fairly routine reading, but as a study of the plight of the Southern hangover of serfdom it is a sharp indictment of a vicious social problem.

Bill and Donie Bradley are just such a young couple of sharecroppers as you might find within an hour's drive of Macon. They are cotton farmers in Arkansas, where conditions among sharecroppers are even worse than in Georgia or Mississippi, if that be possible.

Those who have followed newspaper accounts of events in the cotton belt within the past few years will readily see that the author has dealt her characters each of the monstrous economic blows suffered by farmers in that section.

The first real tragedy that overcomes Bill and Donie, outside the fact that they were unfortunate to ever have been born into the system in the first place, is a flood of the Mississippi, forcing them from their two-room shack, destroying their crop, driving them further into debt to their landlord and throwing them upon the charity of the Red Cross.

Major tragedy No. 2 is eviction, because Bill had the temerity to join a union of sharecroppers. You will recall what happened to the sharecroppers in Arkansas when they sought to exercise the right of all labor to organize. Well, that's what happened to Bill, only worse, because he not only was thrown from his home, but was unmercifully flogged by a group of landowners who saw Communism in his efforts to bargain for a living wage and payment in cash for his services.

Following the eviction came major tragedy No. 3, the inevitable boycott resulting from unsuccessful attempts to unionize. From plantation to plantation Bill wandered with his wife and three small children, seeking only a shelter and another job as a sharecropper. The landlords turned him down, forcing him finally to build a shack on a swampy bar near the river.

Of course there are a number of minor tragedies, such as hunger, disease, inadequate food, clothing and shelter. Bill's younger sister became so desperate that she left the farm and went to Memphis to become a prostitute, his mother lost her mind and was sent away to an asylum in Little Rock, where she enjoyed the first comforts she had known in a tortured lifetime.

The book is a gloomy picture, but Miss Simon manages to let it end on a happier note, now that the federal government is taking a hand in matters. The NRA, one learns through the book, did little to improve the lot of men like Bill, who would work for a living and, consequently, were not entitled to relief. His landlord would not recommend him for relief because he was not indebted to the landlord. The landlord, therefore, saw no way of collecting Bill's share of relief money.

All the evils of the sharecropper system are mercilessly exposed. The sharecroppers are forced to borrow from the landlords at exhorbitant rates of interest, are driven into debt at the commissary, where they pay 10 per cent interest, and when the crop is laid by usually find themselves still in debt to the landlord.

For several years Miss Simon has been known as an author of books for children. This is her first effort at a book for adults. The result is not brilliant, but is sincere and interesting to any person familiar with the sharecropper system.

(THE SHARECROPPER is published today.)

NEW BOOK ISSUED BY NOTED SCHOLAR IS COMPLIMENTED

Dr. A. P. Holly's "God And the Negro" Intriguing to Bible Students

Birmingham, Ala. (Special)—"GOD AND THE NEGRO," the latest publication on the market in book form, with a Biblical background, backed up by data and research, is being displayed here in the Fifty-seventh Annual Session of the National Baptist Convention of America. The book was written by Alonzo Potter Burgess Holly, M. D., who is attending the convention and who is to be presented during this session. It was printed by the National Baptist Publishing Board at Nashville, Tenn. Much favorable comment has been heard on the grounds by scholars, theologians, religious workers and business men.

The secretary of the board that published the book has said to a number of leaders: "I want you to give me the benefit of your constructive criticism on the mechanical side of this book, and I am quite sure that Dr. Holly wishes the same thing from the literary, Biblical and theological standpoint. It is the first publication on the market that I know of that especially deals with the Negro in the Bible. We have been a number of months getting the publication together."

The first picture in the book is that of the author, and under it is the following inscription: "Son of the late Rev. James Theodore Holly, D. D., LL. D., founder and first Bishop of The Orthodox Apostolic Church of Haiti; Certificated Student of Cambridge University (Eng.) for Latin, Greek, French and Religious Knowledge; Gold Medalist (Alumni Prize) Atherstone College, England; Graduate of The New York Homeopathic College and Flower Hospital (1888); Registered Physician of New York State; Member of The American Institute of Homeopathy; Member of the New York State Homeopathic Society; Fellow of The American Congress of Physical Therapy; Member of The American Academy of Political and Social Science; Former Consul for The Republic of Haiti to the Bahamas."

The front page of the book is a thing of beauty. It has a green cloth binding with a gold pennant shaped design down the middle reaching into what looks like the sun sprangled out. The word "GOD" is on top, under which is "AND THE," and straight down, starting with large letters going to small ones, is the word, "NEGRO." The pennant points to "ALONZO POTTER HOLLY," the author. The Publishing Board, at its display counter declares that the demand for the publication began thirty minutes after the book display was opened.

Child Of The Slave System

THE SHARE-CROPPER, by Charlie May Simon, illustrated with woodcuts by Howard Simon, E. P. Dutton and Company, Incorporated, New York, 247 pages—$2.50.

Back in the 1850's, when a vast cotton empire rested with growing insecurity upon the foundation of slave labor, many a farsighted Southerner watched the South's economic unfolding with concern. Perversely, slave labor was slowly proving itself economically unsound.

Here was a system born of a day when rich, fruitful soil seemed inexhaustible. The purchase price of a slave, thanks to an unrestricted trade, was reasonable enough. When the yield of a few hundred acres of cotton land declined there were thousands of acres adjoining, ready for the plow and the seed.

But a half century altered the picture. Land was still abundant, but much of its virgin richness was gone. Slaves were no longer a minor commodity, but a standard of wealth. And theirs was proving yearly a more costly standard. Thinking Southerners saw the end—and sought it.

And then, out of the North, came the biting voice of the abolitionist. Supported by an element of truth, he loosed an eloquent fury of stupid sentimentalism on an entire people. With his tongue he welded a nation. Out of a system of questionable economic merit was born a cause worth fighting for.

Reconstruction slowly evolved a substitute for slave labor. The irresponsibility of slaves in the cotton fields gave way to a paralleling irresponsibility of share farming. The land-wasting farming plan of the old slave-holding States was perpetuated in a new guise.

Out of the efforts of plantation-owners to preserve a profit in a business that was no longer sound grew spreading incidents of injustice. It is such incidents that have produced a "share-cropper problem;" that have lured labor organizers into the cotton fields; that have stirred a gathering demand for change.

All of which is by way of background.

Mrs. Simon has written a story around the pitiable condition of today's successors to the old slave system. It is a moving dream of a forgotten man, struggling through a monotonous pattern of futility, slowly etching into his own face the lines of hopelessness that his father wore before him.

Unlike Mrs. Stowe's book, in which some may seek a parallel, it offers the merit of restraint. Seeking no isolated extremes, Mrs. Simon presents a picture of a condition that is altogether too general. Mrs. Stowe and the agitation of the 1850's originated elsewhere. Mrs. Simon and the gathering storm against an outmoded, doomed system today are children of the South itself.

Bill Bradley, strapping young son of an Arkansas share-cropping family, is the hero of Mrs. Simon's book. His dreams, his struggles, his heart-breaking disappointments, with his faithful wife Donie at his side, are the story. It is moving drama in a setting that is too familiar to some of us for detachment.

It is a storm-stirring story, so far as the South is concerned. It will be praised by some, reviled by some, and treated lightly by none down here. Perhaps too purposeful to be a "great" novel, it carries a theme that demands attention.—W. J. MAHONEY, JR.

THE ETIQUETTE OF RACE RELATIONS IN THE SOUTH, by Bertram Wilbur Doyle. The University of Chicago Press, Chicago, Illinois. 249 pp. $2.50.

Reviewed by SUSAN MYRICK

The intelligent Southerner, removing from his mind as much prejudice as he can about the Negro will regard this book as a fair, honest presentation of the subject of relations between black and white in the South. A PhD from Chicago University and Professor of Sociology at Fisk University, Dr. Doyle has studied the race relations problem exhaustively. There are literally hundreds of reference annotations in the appendix which comprises 46 pages. The bibliography alone occupies 16 pages.

The author traces the code of conduct that has grown up between the Negroes and the whites in the United States from 1619, when the first Negroes arrived in America, to the present time. Mores are more important than politics or government, Dr. Doyle believes and by analyzing the realtions between the races in the past and by studying the forces that have developed existing controls the author hopes to point the way to what may be done in the future.

Slavery is dead, he writes, and no one defends it today. But caste remains and it is still so much a part of the natural and expected order of things in the South that few Southerners question its right to exist or even discuss the matter. The "color line" is not a mere incident of social life. It is an institution that pervades the life relations of the two races. The Negro has a place and that place in the South is the one to which custom and tradition have assigned him, the author believes.

Doyle does not stress the brutality of slavery days nor does he consider that period one of bliss for the Negro. He writes dispassionately, saying that throughout slavery until the beginning of the war the relations between black and white were harmonious, with only occasional discord. Kindness and brutality intermingled; benevolence alternated with bitterness.

The war, itself brought little change for it was the white man's war and the Negro was a bystander. Personal and body servants particularly continued to observe throughout the war the same etiquette expected of slaves before the war.

Emancipation brought troubles for all. It is not possible to change a relationship by law. Mores are more important that legal statutes. Change must be manifested through social and moral codes, the author says.

The South, after emancipation, turned its attention to determining the legal and political status of the freedmen. The Freedman's Bureau, organized by Northerners to prevent the over-riding of new rights granted the Negroes failed often to function sensibly. "In some instances they placed blacks in authority over whites and tended to re-open old sores of discord." The Negro was imposed upon by Scalawag and Carpet Bagger, who used the Negro to draw the political chestnuts out of the fire or to profit personally by the Negro's ignorance. "The Negro was a tennis ball, batted backward and forward by opposing parties."

In the eighties, when the North adopted more of a hands-off policy, the South, (left to settle its own problem of establishing a racial etiquette) reverted as far as possible to the ante bellum code.

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THE ETIQUETTE OF RACE RELATIONS IN THE SOUTH, by Bertram Wilbur Doyle. The University of Chicago Press, Chicago, Illinois. 249 pp. $2.50.

Reviewed by SUSAN MYRICK

The intelligent Southerner, removing from his mind as much prejudice as he can about the Negro, will read this book as a fair, honest presentation of the subject of relations between black and white in the South. A PhD from Chicago University and Professor of Sociology at Fisk University, Dr. Doyle has studied the race relations problem exhaustively. There are literally hundreds of reference annotations in the appendix which comprises 46 pages. The bibliography alone occupies 16 pages.

The author traces the code of conduct that has grown up between the Negroes and the whites in the United States from 1619, when the first Negroes arrived in America, to the present time. Mores are more important than politics or government, Dr. Doyle believes and by analyzing the realtions between the races in the past and by studying the forces that have developed existing controls the author hopes to point the way to what may be done in the future.

Slavery is dead, he writes, and no one defends it today. But caste remains and it is still so much a part of the natural and expected order of things in the South that few Southerners question its right to exist or even discuss the matter. The "color line" is not a mere incident of social life. It is an institution that pervades the life relations of the two races. The Negro has a place and that place in the South is the one to which custom and tradition have assigned him, the author believes.

Doyle does not stress the brutality of slavery days nor does he consider that period one of bliss for the Negro. He writes dispassionately, saying that throughout slavery until the beginning of the war the relations between black and white were harmonious, with only occasional discord. Kindness and brutality intermingled; benevolence alternated with bitterness.

The war, itself brought little change for it was the white man's war and the Negro was a bystander. Personal and body servants particularly continued to observe throughout the war the same etiquette expected of slaves before the war.

Emancipation brought troubles for all. It is not possible to change a relationship by law. Mores are more important that legal statutes. Change must be manifested through social and moral codes, the author says.

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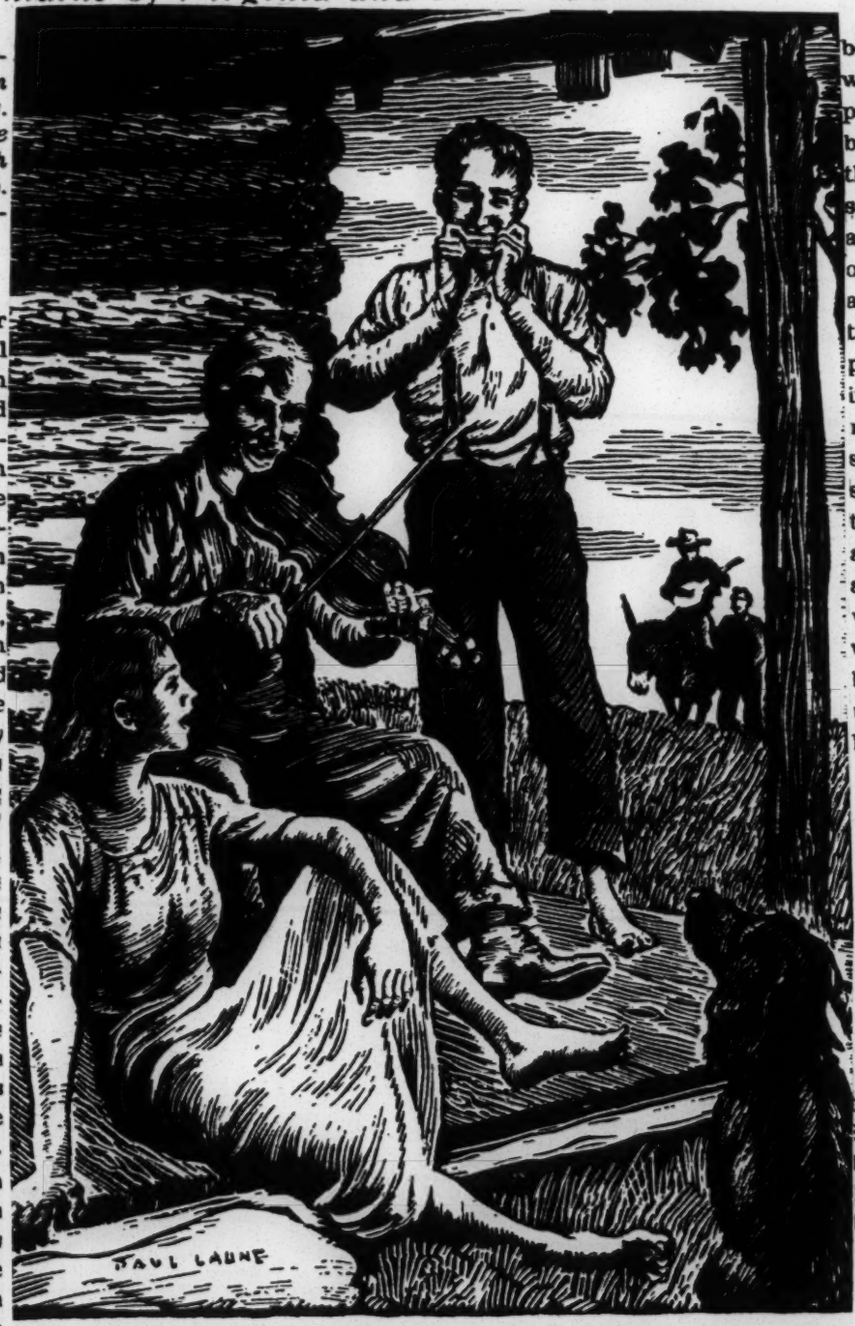
Bibliography-1937

In Pursuit of American Folksongs

Dorothy Scarborough's Collection of Ballads of British Ancestry Found In the Mountains of Virginia and North Carolina

A SONG CATCHER IN SOUTHERN MOUNTAINS. American Folksongs of British Ancestry. By Dorothy Scarborough, late Associate Professor of English in Columbia University. 457 pp. New York: Columbia University Press. $4.50.

By PERCY HUTCHISON



From a Drawing by Paul Laune for "A Song Catcher in Southern Mountains."

DURING the past ten or a dozen years several compilations have been made of transplanted British folk minstrelsy as preserved and handed on orally in the Southern mountains of the United States. All of these collections have been made with care and have been based on broad ballad scholarship. None, however, has been as wide in scope or as scrupulously edited as this collection by the late Dorothy Scarborough, formerly Associate Professor of English in Columbia University. "A Song Catcher in Southern Mountains," with its more than 600 ballads, ballad-variants and songs, is as definitive a piece of work in the American field as is Professor George Lyman Kittredge's editing of English and Scottish originals. And, indeed, the two books are companion works, since Miss Scarborough collates her items with the corresponding Kittredge item whenever opportunity offers.

If the Scotch, English and Irish pioneers who landed on Southern shores to penetrate into the hills and remain there came with little on their backs, they came with memories richly stored with the folk poetry of the country of their birth. Probably few could read or write and the percentage of literacy among their descendants is only somewhat higher. Yet with a ballad or a song always on the tip of the tongue, they did not want for entertainment or have need of books. And the elders passed on their fund of precious lore to those who were growing up. With the increase of rural schools in the Southern hills and an increase of sophistication on the part of the younger mountain generation, the resort to balladry to while away time is probably less and less frequent. One only hopes that it will not die out altogether. If it does, such a compilation as this of Miss Scarborough's will become of invaluable historical importance.

Miss Scarborough divides her book into three parts, the first of which, consisting of some eighty pages, she utilizes to establish the background before proceeding to the recording of her ballads and songs. The mountains of Virginia and North Carolina were her field of research, and her "catching" apparatus consisted of a portable typewriter and a dictaphone. Hill people are notoriously shy; and in regions where the making of moonshine is indulged in, also suspicious. The natives were not suspicious of the lady herself but they were of her "contraptions," and it was not until she had allayed doubt, and shyness had vanished to be succeeded by the warmest hospitality, that the business of her visit could be got under way. She writes of the hills and their people:

> The mountains are our underprivileged sections * * *. In many districts the mountaineer is born, lives and dies without benefit of hospital or skilled medical attention. Homely methods, more valuable as folklore than as therapeutics, are used. If a baby dies, that is attributed to God's will. In the mountains much is laid on Providence.

Miss Scarborough's words, although she is writing of the Southern hill people in the twentieth century, would apply equally well to the people of the Scottish border in those times, centuries back, when these ballads came into being. The continuity of ignorance, as well as the continuity of language and customs, accounts for the presence of this folk minstrelsy across 3,000 miles of intervening sea. Doubtless the Scotch borderer of three centuries ago was much more warlike than the Southern hill-billy has ever been, and probably today he is not so indolent or so indigent as his transatlantic brother. But in all cultural respects they are much the same. Hence, for instance, it is not surprising to find that the ballad 'Barbara Allan," as an example of the ballad of sentimental tragedy, seems to have been as popular in the American hills as it was in its native land. As proof of the popularity of any given ballad or song, it might be said that in the number of its variants is to be found the clue. This is, of course, only an opinion; but since many variants indicate many reciters scattered over perhaps a very wide territory they must indicate that the piece was extremely popular. On this basis, in addition to "Barbara Allan" ["Barbara Ellen," &c.], such ballads as "Fair Margaret and Sweet William," "Lord Thomas and Fair Ellen," "The Brown Girl" and the like appear to have been favorites. Just why people like tragedy not even the keenest psychologist has yet discovered. But they do. And when the tragedy is combined with sentiment it seems to be well-nigh irresistible to the masses. The folk wanted tragedy. They wanted it to arise out of thwarted love [if illicit love, often, apparently, the better]. But they wanted a "happy" ending, not here, but in the grave! The figure of twining flowers appears again and again in the ballads of this group.

Lady Margaret was buried on
one side of the church
Sweet William on the other,
Lady Margaret's grave sprung a
red, red rose,

Sweet William's sprung a briar.
They grew till they grew to the
top of the church,
They could not grow no higher;
They locked and tied in a true
lover's knot,
A red rose and a briar.

It must not be concluded, however, that all the ballads, or even a majority of them, are of this type. The English and Scottish popular [that is to say, the people's] ballad took the place of

books, of newspapers, cinema and radio. A local event, a national event when word of it penetrated to the hills, became an instant ballad theme. Often the facts were greatly confused, as is evident in "Sir Patrick Spens." And of significance here are the lines in "The Hunting of the Cheviot":

Old men that knowen the ground well yenoughe
Call it the battle of Otterburn.

Incidentally, one can see why "Sir Patrick Spens," a ballad of seafaring, might not have been preserved among the hills. But why should not "Cheviot," a hunting ballad, have survived among hunters? Yet, at least to my knowledge, there is no American version of this piece.

On the other hand, if "Sir Patrick Spens" has not been preserved, and perhaps it has, although I have not seen it, two sea ballads appear in Miss Scarborough's pages, "The Sweet Trinity" [or "The Golden Vanity"] and "The Mermaid." The first has a refrain, which might account for its transplantings, for a refrain, in which very probably the listeners joined, was something dearly loved by the populace. Both of these ballads as here recorded are metrically more even than many of the others in the book.

It will strike many readers as curious that there should not have been more Americanization of these ballads in view of the generations which have passed since pioneer days. It is true that now and again an American locale is substituted for the English or Scottish town or city, as when "The Wexford Girl" becomes "The Knoxville Girl." In the Southern version of "The Two Corbies" the tree in which the crows perch becomes specifically a persimmon tree. Also, clearly a late change, American current slang-phrasing will sometimes be found. But except for these wholly minor changes the ballads for the most part follow the original story and preserve the original flavor and vigor in the phrasing.

The songs, which offer a variety of themes, seem, on the whole, to be more indigenous to America than the ballads, although many of them stem back to British originals. Very likely the fiddler, when he could sing, as probably most of them could, improvised and substituted at will, and when his changed version pleased the listener better than the original it became the accepted version.

One interesting feature of the songs not paralleled except slightly in the ballads, is that they reflect definite periods, especially different periods in sentimentality. For instance, there will be found something of the English "graveyard school" of sentiment in one group, in another the heavily dramatic sentimentality of such a piece as "The Dying Cowboy," once as generally known the country around as "The Last Round-Up" was later to be. Taken all in all, however, for this reader at least, the songs present less of interest than the ballads. The ballads have a native sturdiness, a frequent realistic reading of life, and a compressed dramatic carrying power which neither age nor custom has so far been able greatly to wither or stale. With the aid of her dictaphone Miss Scarborough was enabled to "catch" also the accompaniment for a half-hundred of the songs.

Besides being an important addition to Americana, this book presents anew, and with the added interest of its American phases, the human fundamentals which, after all, were the causes that enabled the ballads to survive.

South's Cash Crop.

STORY OF KING COTTON, by Harris Dickson. Funk & Wagnalls Company. New York. 309 pp. $2.50.

Here is a book that is about just what the title says it is!

Did you know that it was against the law in England at one time to fabricate cotton? And that home looms were operated there at that time in much the same manner as stills were in the United States during prohibition?

Those are two of the amazing little-known facts about our white gold that Harris Dickson has woven into his "Story of King Cotton"—an exceptionally readable narrative.

Dickson has successfully accomplished what every newspaperman knows by experience to be difficult. He has written a story of technical things—textile economics, marketing, foreign trade, the inter-relation of war to production, and never once bores or befuddles. He repeatedly makes his meaning clearer with anecdotes you will remember. The language is breezy, popular and the tone that of a man whose subject is part of himself—one of those rare individuals who talk shop in a way that keeps others spellbound.

Much of the narrative is pegged on the colorful and always amusing "Colonel" Rye—who during ean years "hung on by his eyeashes and drew three cards." Through him we learn of the development of cotton from a luxury, the economic basis and adaptability of the old south, through the war years, to the king's position today.

On the other side of the coin is Wash Johnson, negro. Wash is always glad to "watch the white feller do his job." He serves the same purpose as "Colonel" Rye; first as a slave, as a freeman and as a modern cropper.

"The Story of Cotton" is a book we would recommend both to those who wonder what the textile history is all about and those who seek several hours' enjoyment with a good book. —B. M.

'Beale Street' Echoing Again In Cotton King's Coronation Writes Novel

MEMPHIS, TENN., May 12.—(AP)—Carefree and Happy Beale Street came to life tonight, just after that evening sun went down.

Some of the hottest "blues" notes ever sounded blared forth a challenge to trucking, shuffling feet as the King and Queen of the cotton makers' jubilee strutted down the avenue.

With the crowning of King Thomas Hayes, Jr., and Queen Annie Hickman, Lieut. Gebrge W. Lee, negro author of the book, "Beale Street," pledged the royal couple:

"Under the night skies that hover over Beale, I pledge myself to the task of restoring this historical old avenue to its former prestige and glory."

"The blues," Lee said, "started on its crusade to save the world when W. C. Handy followed a negro down Beale Avenue and heard him humming "Gwiner lay mah haid rite on de railroad track, and if the train comes along, ah'm gonna snatch it back."

The King pledged himself to have "hot bands, smoking red hot bands, to play the blues by moonlight and 100 saxophones to mourn it soft and low until the echoes are heard around the world."

"I shall order cafeterias and sandwich shops to be closed," he said, "and substitute hog nose restaurants and chitling cafes."

The coronation took place in Handy's Park, named for the former Beale Street "music master" who gave the "blues" song to the world, with the first, his "Memphis Blues," later "Beale Street Blues," and the ever-popular "St. Louis Blues."

Handy couldn't be present this year, but his songs were the theme of the opening celebration of Beale Street's part in the annual Memphis cotton carnival.

Nine brown-skinned girls, dressed in sweeping cotton evening gowns and picture hats, marched ahead of the gay royal carriage, bringing to life the line from the "Beale Street Blues."

"Hot dog," said a dusky observer. "There goes the 'pretty browns dressed in beautiful gowns.'"

The celebration lasted far into the night in the cat fish cafes and the dance halls in a new Beale Street crusade to "save the world with the blues."

GEORGE WASHINGTON LEE

Author of "Beale Street: The Home of the Blues" and more recently the novel, "River George," depicting the lives of sharecroppers. The novel is an alternate selection for April of the Book-Of-The-Month club.—Norfolk Journal and Guide photo.

Bibliography-1937

A. U. Publishes First Negro 'Texts'

Increasing interest in French literature by and about Negroes has led to the publication by Atlanta University of a series of publications in this field, the first three of which are now available. Each story has been carefully edited with introduction, notes, and vocabulary, and is issued in a well mimeographed form with a printed cover. Announcement of the series was made this week by Dr. Mercer Cook, Professor of French in Atlanta University.

The first three stories are designed for use in first and second year French classes. These include "Les Singes de Dieu et les Homme Du Diable," by Alexandre Privat d'Anglemont, a Negro from Guadaloupe who went to Paris and became a friend of the elder Dumas, Balzac, Baudelaire and other important figures; "Zimeo" by Saint Lambert, one of the oldest stories in French literature, and "Ourika" by Madame la duchesse de Duras, a tragic story of a Negro girl during the French Revolution first published in 1824 and now available only in rare editions.

These editions of these unusual reading texts, which will appeal particularly to French classes in Negro schools and colleges have been prepared for classroom use under the direction of Dr. Cook, whose interest in French literature by and about Negroes has led to this innovation in classroom texts.

LOUISIANA NEGROES TO HAVE HISTORY

Visiting New Orleans recently, Harry L. Hopkins, WPA administrator, was particularly impressed by the unique work being done by a group of Negro writers at Dillard University, who are compiling a "History of the Negro in Louisiana" as part of the program of the Federal Writers project.

The history, which already has required several months of intensive research, will tell the story of the Negro in Louisiana from the time of the landing of the first slave ships, up to the present day. Its production is being supervised by Lyle Saxon, state director of the Federal Writers project, with Horace Mann Bond dean of men at the university, directing in charge of the research work. Preliminary plans for publication already have been made, and it is expected that the history will form a valuable record of an important phase of Southern history.

Other Negro writers employed on the project in Louisiana have

Always have a book at hand, in the parlor, on the table, for the family; a book of condensed thought and striking ancedote, of sound maxims and truthful apothegms. It will impress on your own mind a thousand valuable suggestions, and teach your children a thousand lessons of truth and duty. Such a book is a casket of jewels for your household.—Tryon Edwards.

In the Days When the Vigilantes Rode

VILLAINS AND VIGILANTES By Stanton A. Coblentz. Illustrated from contemporary prints and portraits. 261 pp New York: Wilson-Erickson Inc. $3.00.

THE Vigilantes were active in California in the Eighteen Fifties and they had work to do. This book goes back to pioneer and gold rush records and shows a remarkable picture of crime and punishment in the San Francisco of those too-rich days. But its pertinent interest does not lie only in its historic narrative, amazing and exciting as that is: our attention is caught and held by the author's comparison between the Vigilante movement in its day of necessity, and the misuse of the name and methods in quite different movements in recent years.

The California committee of vigilant citizens, as it was active in 1851 and again in 1856, was high-handed and despotic, and it certainly made mistakes. But it did not impose its dictatorship in opposition to orderly agencies of legal procedure, because those were practically non-existent. Instead of well-established government and due process of law there was violence, intimidation, and blatant corruption everywhere; and the citizens who took the law into their own hands to end the reign of crime in San Francisco instituted a real, if arbitrary and autocratic, tribunal.

Nowadays, Mr. Coblentz remarks, "the term Vigilante is used to denote almost everything that the original Vigilantes were not. Whenever bands of hired thugs and bullies are employed to put down strikers at a mine, we hear them referred to as Vigilantes; whenever a gang of desperadoes sets out to inflict punishment on alleged Reds or Communists, again the term Vigilante is used."

Since the word has thus fallen into such definite disrepute, there is a value of significant information, as well as historic interest, in learning the full story of its original use in California.

Beginning with a picture of the Arcadian society which was so completely swept away by the gold discovery, Mr. Coblentz tells that story in rich and colorful detail. There was more than one reason for the breakdown of law and order during the gold rush, and the effort to build up a stable society during the Fifties met with more than one difficulty. The Vigilantes of 1851 plunged headlong into a sea of violence, and for the time being they did to a great extent calm the storm. When the banker-editor James King of William began his new fight against corruption a few years later, the problem had become more general. It was James King's assassination, at the hands of "an ex-convict and prominent politician," that called the committee of Vigilantes together again. And this time their defiant punitive activities almost caused a local civil war. But they never concerned themselves with mere personal quarrels.

Mr. Coblentz is no mere advocate, however. He tells his story as history. A strange and thrilling history it is.

Richmond, Va., Times-Dispatch
January 11, 1937

The Negro in Virginia Law

"NEGROES are among the authentic first families of Virginia, having been admitted here over 317 years ago," JUNE PURCELL GUILD writes in the introduction to her book, *Black Laws of Virginia*, which has just been published by Whittet & Shepperson. "What has happened to them here may be taken as a rough measure of what has happened to them in the South where the majority of them continue to live," she adds. She does not say that she has made the first comprehensive study of the black laws of Virginia, or those of any Southern State, that has ever been published. A few articles have been written, but no one has ever traced the status of the Negro through changing laws of any State from the time of the colonies up to the present.

What MRS. GUILD has written is an easily read and entertaining text that implicitly explains what many Southern writers of the past euphemistically referred to as "the Southern problem." That, in brief, was a sociological situation in which it was felt that it was desirable to keep former Negro slaves the members of a dispossessed out-group. The best way in which to write the history of a social attitude is by writing the history of the laws through which it was expressed in the formative stages. It is a great deal easier to understand governmental discrimination against Negroes in the South after we have read the Virginia law that gave white citizens the right to hunt "outlying slaves" as wild beasts were hunted.

The Virginia Constitution of 1870 declared that "slavery, except as a punishment for crime, shall not exist in the State." It also expressed the noble ideal that "all citizens of the State possess equal civil rights and privileges." Since that time, the Negro has nominally enjoyed the same right as the white citizen to a fair distribution of public improvements, the same rights with respect to public education and public welfare. If he has not gotten them and if there has been a tendency to undernotice Negro achievement and to emphasize Negro shortcomings, a good deal of the reason for this is still to be found in the circumstances under which the Negro came to the United States, and in his background in Virginia law—which is the background of the South.

The processes through which dominant groups attempt to justify themselves and to rationalize their attitudes, are well known to sociologists like MRS. GUILD—the "out-group" must remain unworthy long after it has presented a fair claim to recognition. But the processes of self-justification are not so well known to the mass of people who make social customs what they are. And there is a growing disposition in the South to give the Negro a fairer deal.

This is most evident among the Southerners who are least given to rationalizing all chapters of human relations in the South's past. A better understanding of that past will assuredly speed us on the way to a more candid recognition of some achievement of the Negro race that is remarkable, and to a greater measure of social justice for the Negro in the South. MRS. GUILD has written a valuable study, as well as a book that will interest the general reader.

Bronze Booklet off Press Soon

1-16-37

WASHINGTON

The first booklet in the Bronze Booklet Series, containing facts and progressive views of colored people, published by the Associates in Negro Folk Education, is expected off the press soon, it was learned this week.

The booklet contains articles on adult education, by Ira De A. Reid; on music and art by Alain Locke, and on world views by Ralph J. Bunche.

This project has grown out of experiments in adult education conducted for the last four years in Harlem and Atlanta by local committees, sponsored by the American Association for Adult Education and financed by both the Rosenwald Fund, and the Carnegie Corporation of New York.

TODAY'S BOOK

BLACK LAWS OF VIRGINIA, a Summary of the Legislative Acts of Virginia. Concerning Negroes, from the Earliest Times to the Present. By June Purcell Guild, LL. M. Whittet & Shepperson, Richmond, Va.

Reviewed by EUGENE ANDERSON

Mr. Guild is trying to show the history of Negro slavery in Virginia, but in doing so he tells merely of man's inhumanity to man. The Negro plays less part in Virginia's slavery customs than white people or Indians. The old custom of dealing with orphans, illegitimate children and servants is a more horrible story than anything that can be told about Negro slavery. How Virginia customs compare with the customs of the other colonies is not even hinted. But the author is honest enough to show that Virginia never wanted Negro slavery and has forever after been trying to get rid of it. Even as late as 1936, its Legislature memorialized the United States Congress to financially assist Negroes to recolonize themselves in Africa and it once appropriated $18,000 a year for five years or $90,000, to pay the expenses of any Negroes who wanted to go back where they came from. Virginia, according to this author, always disapproved Negro slavery, and forbade it in its laws; yet was forced to accept the system and to suffer its baleful influences.

Perhaps Virginia's servant and indenture, or apprentice and criminal laws, as well as slave laws compare with similar laws in other colonies. Mr. Guild does not say. But the reader is left to conclude that slavery in Virginia compares with the chaingang and penitentiary laws of Georgia and other states today. The principal difference was that church wardens were the sole judges and administrators of the laws of the 1600's and later on, and private ownership of the bodies and souls of people was possible. Any man or woman who stepped aside could by the wardens be sentenced to such servitude or slavery as the wardens ordered, and the offspring of a bondwoman, slave or servant woman was a slave or servant until he reached the age of 31, and if he erred in his conduct prior to reaching that age he could be fined a few more years of slavery. He always inherited his mother's misfortunes and degradation. This was true of white people, Indians, Negroes, criminals, orphans, illegitimates, and all. It was as unfortunate to be orphaned as it was to be born out of the bonds of wedlock. Every punishment entailed slavery in some form. White girls, white women, Indian women, Negro women, mulattoes, and all were punished for the sins of their ancestors. No illegitimate could ever be emancipated until he reached the age of 31. So with orphans. The wardens of the church saw to it that the community was protected from the support of the poor. And if a servant or slave committed any sin in the judgment of the wardens, so many pounds of tobacco had to be paid to wash the sins away; and if the poor wretch could not get the tobacco by stealth or otherwise, then some more years should be added to his term of servitude.

Baby girls paid by slavery for the sins of their mothers.

Then came a time when the ministers of the church wanted to be equal in dignity with ministers of other churches; and in order to make them all equal, the poorest had to be tithed along with the sheep and the goats and the asses.

The Negro was the black cat. He raised rebellions and tried to get a razor or two, and many laws were passed to keep him from overthrowing the government. So also, some of the white men of previous standing objected to having to wear long-tail coats and wait on inferior masters. They had been convicted of crime under the verdict of the wardens, and they were supposed to have led the Negroes in insurrectionary plots.

The author quotes laws chronologically, thus showing that as the Virginians grew in the democratic and Christian doctrine, they softened. They reduced the slavery time of a woodscolt to 21 years if he were male and 18 years if female. They were getting better; and they even embraced the Christian religion, declaring that Christians should be favored under the law. The Christians were to be put in charge of slaves. Then when the Jews and the Moors and others declared to have been heathens came over in irons, the question arose whether they would be emancipated by embracing the Christian religion. That looked too easy. The answer was no. They had to be better and more dyed-in-the-wool Christians than that. So Virginia decreed through the House of Burgesses that a mere confession of Christian faith would not emancipate a heathen. But Indians, Negroes, mulattoes and heathens should not own slaves of the Christian faith unless the slaves were of the same color as the masters.

The book impresses the reader with the idea that if the Negro thinks he was imposed upon in the system of slavery, and that he is downtrodden among the peoples of the earth, he evidently sought to show the impositions that the Negro suffered, but in quoting the statutes he out-argued himself.

The Negro is no better and no worse than the rest of mankind. He is merely a human being, with many good qualities and many bad, as all other human beings; and his salvation has to be worked out along with that of the rest of mankind.

NEW MONOGRAPH BY DR. STOKES LAUDS B. T. WASHINGTON

HAMPTON, Va.—In its leading editorial for February, the Southern Workman will say:

At a time when the question of employment has become the most serious one which the Negro has faced since his emancipation; when he must search himself and his thinking as he has never had to before; and when there seems to be a broader disposition throughout the country to give him a hearing, the Negro can do worse than to turn back a little while and commune with the spirit and philosophy of Booker T. Washington.

The passage of time has healed the bitterness of the years, during which many of his doctrines were the subject of sharp controversy and angry dissent. In consequence, there is a greater readiness now to re-examine this great leadership—for he was great; and to see if there is any healing in the remedies he prescribed for the ills of his own people and for the national disease of racial hostilities.

These reflections must have been in the mind of Dr. Anson Phelps Stokes when he prepared his recent "A Brief Biography of Booker Washington," a little work which has just been published by the Hampton Institute Press.

Premising that "no definite biography of Booker Washington has ever been published"; that "his conception and demonstration of the worth-while life based on the realities of human experience are to a large extent applicable to all races and groups"; and that "The white man can profit by them as much as the colored man," Dr. Stokes has written a very readable monograph of forty-two pages, including a comprehensive index.

Negro Activities In Nation's Capital Told By Guide Book

WASHINGTON, D. C. — Many hitherto unknown aspects of Negro life in the nation's capital will be portrayed in "Washington, City and Capital," the 1,000-page District of Columbia guide book being prepared by the WPA Federal Writers' Project to be distributed by February ...

Under the direction of Prof. Sterling A. Brown of Howard University, colored writers have thoroughly surveyed and catalogued Negro Washington within the past year, to contribute to the combination history, Baedecker, and manual of information, many facts and curiosities that the average Washingtonian doesn't know and that no previous guide book has printed.

In a series of introductory essays the social, economic, educational and religious aspects of Negro life are treated. Sites in Washington of particular importance to Negro life and history are indicated for the tourist, among them the Frederick Douglass Memorial Home, Howard University, Miner Teachers' College, and Fort Stevens, where Lincoln witnessed the only battle of the Civil War fought on District soil.

Many of the incidents of Negro history brought to light are of a nature to inspire a feeling of pride on the part of colored Washingtonians in the achievements of their arce. Inestimable fortitude enabled the free Negroes to increase in numbers and in importance in the capital city, the "seat and center" of a domestic slave trade. They set in motion one of the most colorful incidents related in the volume, the story of the ill-fated Pearl, an account of the frustrated attempt of 77 colored persons, under slave and free Negro leadership, to escape in a schooner while the people of Washington celebrated the liberty of the New French Republic.

A number of free Negroes distinguished themselves in establishing schools for colored people in the District of Columbia. Of particular interest is the story of how three former slaves, in 1807, set up the first school for Negroes, less than two years after the first school had been built for white students. These three, who could not read or write, hired a teacher to conduct the school for them. They were later followed by other pioneers in education, such as Louisa Parke Costin, Mary Wormley, Maria Becraft and John F. Cook.

Also enlightening is the treatment of the problems of the thousands of Negroes who sought homes in Washington immediately after the Civil War.

One essay tells of the acts of segregation in the churches of the city during a wave of race hatred following the Nat Turner Insurection in Virgina. This unfriendliness within the churches gave rise to separate churches for Negroes.

Other interesting bits of history are written around the so-called "Snow Riot", which gave a set of hoodlums an excuse for attacking John F. Cook and his school, and the Washington riot of 1919.

The volume reveals that the original site of Virginia Union University was on the section of historic Sixteenth Street which is now Meridan Hill Park; that William Wormley, a colored man, owned and operated one of the finest hotels in Washington during Reconstruction, catering to the diplomatic and congressional sets; and that plans for founding Howard University originated at a prayer meeting.

Besides the many essays, the Guide will contain a large folding map, numerous charts and 80 pictures. The sale price, about $1.50, will cover the mechanical cost of printing but will not include wages paid to the staff by the Works Progress Administration.

Bibliography - 1937

Richmond, Va., Times-Dispatch
January 10, 1937

Proof of Sincerity in Love of People Found in Work of Jane Purcell Guild

JUNE PURCELL GUILD

Directed Negro Survey For Social Agencies Council in 1929 'Black Laws of Virginia' Recently Published By Richmonder

By Margaret Barker Seward

"I love people," June Purcell Guild tells you: and proof of her sincerity is found in the years she has spent as a social worker.

Although she holds a master's degree in law, she gave up the practice of law many years ago to make the headquarters of human misery her own headquarters. To help the person who most needed it has been her creed.

In her book, "The Black Laws of Virginia," which has just been published by Whittet & Shepperson, she has collected all the laws enacted by the white man in Virginia concerning the Negro from Colonial days up to the present time, and they explain without benefit of footnotes, the high rate of crime, disease, illiteracy and poverty among the Negro race. It was Mrs. Guild who directed the Negro survey of the Richmond Council of Social Agencies in 1929.

Ever since she came to Richmond to live, 11 years ago, she has given freely of her time to the solving of Virginia's own welfare problems. A noted authority on social welfare, she probably knows Richmond far better than most native-born Richmonders, for she has gone into Richmond's slums to help seek and to help cure crime at its source; and because he most needs help, she has taken a special interest in the Negro, whose race forms a fourth of Virginia's population.

"It is a subject that I have been deeply interested in ever since the Negro survey that was made here by the Council of Social Agencies," Mrs. Guild said in discussing her book. "That survey not only helped to awaken the social consciousness of white people here concerning the Negro, but I believe it helped to awaken a social consciousness among Negroes so that they became interested in helping themselves. That is not to say that Richmond people condoned the treatment of the Negro before that survey was made. It was just that it gave them—and the Negro—a clearer idea of what needed to be done

Houses That Were Hovels

"Perhaps I should say what had to be done. The living conditions among many Negroes were unspeakable. There were houses that had no sanitation, no water, no lights—not one of the modern conveniences that we have come to look upon as necessities. The tuberculosis rate among Negroes was high. You didn't wonder at that when you saw where they had to live and what they had to live on. And you didn't wonder that crime gained such a foothold; there was everything there to foster it.

"And in spite of the fact that this survey was made over seven years ago, these conditions prevail today. Some of them have been bettered, it is true, but the Negro is still a forgotten citizen. The laws are the same today, it is true, for both the white man and the black man. It is in the administration of the law that the Negro is subject to injustice. His low wages make it difficult and often impossible for him to get competent legal service.

"Even if such a thing as social consciousness did not exist," Mrs. Guild pointed out, "as a measure of protection, a community should see to it that such conditions as prevail among the poorer Negroes — and among the poorer white people here, too—should not be. It's the same old story of the chain being no stronger than its weakest link. These human beings who live in squalor without enough to eat, without their share of earth, sunshine and food are a menace to a community. It's what breeds crime and disease and crime and disease are expensive. Bringing the human side of the question in again we all know that people aren't born equal, but there is no reason why we shouldn't see that all people have equal opportunities.

"We have advanced a long way since the days of slavery, when slavery was condoned in pulpits and sanctioned by the law, but in spite of it all, we still have the problem of economic slavery to solve. The Negro was the first to feel the depression because he was the least prepared to weather jobless years. In good times he was lucky to make a living wage. When jobs were scarce, preference was given to white people, and so he took anything he could get at any wage he could get. Can we wonder if many Negroes came out of the depression embittered?"

The years that Mrs. Guild has spent as a social worker have brought her close to the headquarters of crime. She was at one time superintendent of a large detention home for children in Chicago, where children who were arrested for trivial offenses were herded into cells with older children who had been arrested for murder.

"It was a vast prison," she said; "nothing more. I used to plead with the authorities to take these children, or those of them who were not hardened criminals, and put them in private homes. So many homes are glad to have children as boarders, even children who have been arrested. It is one of the best ways I know of of doing goods, for a woman to take a child who has been placed in a detention home and give him the love and care that he has never had. And it is one of the best ways I know of reclaiming the child."

Last summer, Mrs. Guild, together with her husband, Arthur Guild, director of the Richmond Community Fund, traveled 2,200 miles in Russia.

"The women there are amazing," she said. "They dig ditches, they build retaining walls for rivers and they work in sewers. The most beautiful woman I saw in Russia was just emerging from a sewer when I caught a glimpse of her! These women who work in factories alongside the men don't forget they are women, however. Most of them have permanents—terrible permanents they are, too—given in the factory beauty shop. Their hands are greasy and covered with oil but their finger nails have bright red polish shining through the grease.

Living in Russia

"But Russia is a country without religion. I shall never forget a sight I saw there in Moscow at St. Isaac's Church. This church was built literally with the lifeblood of Russian peasants. Many of them were killed in dragging the huge blocks of stone into place. Now it is an anti-religious church. The statue of Lenin is placed where the statue of Christ used to stand. But behind the chancel, there was a very large and very beautiful painting of Christ. A guide was showing it to some little children. I could not understand Russian, but he must

Davis' Latest Book Of Poetry Released

CHICAGO, Feb. (ANP)—Publication of "I Am the American Negro," an almost impossible dream become realities. We are at last ing to have some concerted ent toward making life f e people."

For people and America's economic problems, and have been scoffing at the picture making fun of it, for I shall forget their derisive laughter.

"Russia is seeking and finding economic salvation but there you materialism without any of the spiritual things that make life beautiful. There is always the danger, when you attempt overnight reforms, that they will bring a materialism that does not come with a slow growth. Right thinking is what will solve

of the Associated Negro Press, was announced on Lincoln's birthday by the Black Cat Press, Chicago, publishers.

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FAYE P. EVERETT

The Meador Publishing Company of Boston has announced the forthcoming second edition of "The Colored Situation", by Faye P. Everett, who is revising the book.

In the revision, the book is being carefully scrutinized in the light of suggestions and criticisms from Negro leaders of thought. More portraits of distinguished Negroes will be included. Slight changes will be made in the content.

STUDY POPULATION PROBLEMS, STUDENTS OF SOUTH ARE URGED

Atlanta, Ga., Feb 4 (ANP)—"Population Problems in the South" a booklet which constitutes a brief supplement to the study of civics and American problems has just been published by the nationally known Conference on Education and Race Relations of this city, and is intended for close study by the students of both races in the high schools of the Southern states. The Atlanta Commission on Interracial Cooperation subscribes to the belief that if this booklet and others on related subjects were included in the students' course of study and given proper emphasis, the result would be a revolution in public opinion and a marked improvement in the field of race relations. Atlanta offices of the Conference on Education and Race Relations are in the Standard building.

Terre Haute Woman Will Publish Unusual History

TERRE HAUTE, Feb. 13.—(Spl) When one sees what woman or women in a group are doing, it must bring an impulse to raise one's hat, figuratively, for despite the tilling of business soil, the care of households, or what not, women are accomplishing things that must bring pause. Women are doing things, and a discovery of last week brought this more forcibly than ever to mind.

Among the forthcoming publication from the Associated Publishers, Inc., soon in printing is a history of the Negro race for primary children which has been written by Mrs. Jane Dabney Shackleford, teacher of second grade at the Booker T. Washington school.

The book is also illustrated by Miss Lois Mallou Jones, instructor in art at Howard university, Washington, D. C., and an artist whose work has been already acclaimed as superlative. She is an illustrator, a designer, as well as an artist of no mean ability.

The book has attracted considerable attention here, even before its release, from educators, like Miss Blanche Fuqua, a supervisor of primary grades; by Charles F. Hyte, principal of Booker T. Washington school; Dr. Carter G. Woodson, an eminent authority on Negro history; Miss Mayme Henry, of the book department at Herz store; Miss Florence Crawford, librarian at Fairbanks Memorial library; George C. Carroll, superintendent of city schools, and Mrs. Charlotte Burford, dean of women at State, who praises the woman who has written the work and her book as well.

In writing this book Mrs. Shackleford, who is a widow with a son, a student at Gerstmeyer, has endeavored to supply a long felt want to both teachers and pupils of the primary grades by putting into the hands of children an easy and an interesting book that will help them to appreciate traditions, aspirations, and achievements of their race and to offer inspiration to carry on.

This need has not until this time been met by any publication and no doubt the work will find a welcome from those who teach primary grades in all sections of the country. Mrs. Shackleford is a graduate of the elementary and high school of Logansport.

She received the bachelor of arts degree from Indiana State Teachers college and a diploma from Columbia university, New York City.

For several years she was the only colored teacher in Terre Haute with a B. A. degree and she was the first one to receive the degree of master of arts as well.

She was one of the very few colored women to have been recommended to live at Johnson hall, the dormitory for graduate women on the campus at Columbia, and at the time she was studying there was the only colored woman living at that hall. She enjoyed living there for three successive summers.

How the Book Came to be Written

While Mrs. Shackleford was attending Columbia, she made frequent visits to the Schomberg Collection of African Art and Books on the Negro, at the 135th street Branch of the New York City library. One day she asked the librarian if a history on the Negro for the primary grades was in the collection. She was greatly interested in this work because at that time she was teaching primary grades at the Douglass school at Fifteenth and One-half streets, North, which afterward burned. The library made her this reply, "There is no such book in existence. That is something for you young writers to do."

Mrs. Shackleford had never attempted any literary work up to that time, although she had previously been encouraged to do so by Prof. Abbott, of the English department at Columbia. In 1928 she began to collect books on the Negro which would help her in her work.

At this time she was teaching English in the Booker T. Washington ninth grade and continued until the ninth grade was taken away from that school and she was placed in other schools where she had an opportunity to test her materials for its interest and difficulty on the pupils, she claims, pupils for whom it was written.

Her manuscript after months of research, was presented to the publishers on April 2 past and was accepted for publication on April 7th.

Miss Jones took up its illustration afterward. Miss Jones one must note, is a graduate of the Boston Museum School of Fine Arts where she was a four-year scholarship student, and of the Designers' Art school.

She has exhibited at some of the leading galleries in the country, at the Philadelphia academy, National museum, Washington Water Color club, Trenton museum, Boston public library, and Howard university galleries of art. She also exhibited at the Texas Centennial exhibited at the Texas Centennial exhibition and her work will be attractive in the book.

Both Mrs. Shackleford and Miss Jones, are members of Alpha Kappa Alpha sorority; Miss Jones of Xi Omega, Washington, D. C., and Mrs. Shackleford is a charter member of Alpha Eta Omega chapter of Terre Haute.

Although much of Mrs. Shackleford's spare time is spent in her writing, she also does her share of community work. She is captain of the Girl Scouts at Washington school. She organized troop 10 and invested 24 girls in a beautiful and impressive ceremony, Dec. 17.

This talented woman, who is a teacher of high order at her own school, declares that she owes her success in writing her book to the sympathy and encouragement of relatives and friends in Logansport and Terre Haute, especially her mother, Mrs. Maraget Dabney, a talented dramatic reader of Logansport, to her aunt, Mrs. Stella D. Parker, one of Logansport's most sucesfsul business women, to her sister, Mrs. Margaret Manuel of Terre Haute, who has listened untiringly as she read parts of the manuscript to her for criticism.

She has surmounted the prejudice which would have been hers as a Negro woman and is spending many hours in perfecting this book and several other stories of a diferent nature.

THAT WAS A TIME, by Harriet Gift Castlen. E. P. Dutton and Company, Inc., New York. 243 pp. $2.50.

Reviewed by FRANK HAWKINS

THAT WAS A TIME is the simple personal narrative of one of those splendid old characters dear to the entire South—Mammy Lou, a typical old southern mammy, closely resembling the one you enjoyed in GONE WITH THE WIND.

Mammy Lou will prove particularly dear to Georgians, because it was in Savannah that she landed with a cargo of slaves from Africa when she was only five years old. A slave trader had thrown a hood over her head, stolen her from her family, and thrown her onto one of the boats that figured in the making of this early American tragedy.

From the trading posts, the child came finally to live on a plantation near Columbus, the faithful servant of a wealthy planter and mister. It was Mammy Lou's good fortune that she came under the ownership of a good master; it was the good master's fortune to come into possession of a remarkable person who stuck by his family until she died in her ninetieth year.

Mammy Lou's was a stout heart; stout enough to sustain her as she bore her 22 children, whose progeny were enough to make the average slave holder wealthy; stout enough to maintain her courage when she heard blood hounds baying her husband's tracks in a Georgia swamp. Sherman's troops failed to vanquish this old matriarch, who could chop the cotton in her master's fields, feed his motherless in-

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Of her book, Mrs. Castlen says: "It was while visiting my cousin, Mrs. E. T. Comer of Savannah and at her plantation at Millhaven that I thought of writing my book. It was through Mammy Lou, a remarkable old darkey who lived near Columbus, Georgia, that I got my story. As I wrote, I grew to love her for the beauty of her character. I hope my readers will see her through my eyes."

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THAT WAS A

Terre Haute Woman Will Publish Unusual History

FAYE P. EVERETT

The Meador Publishing Company of Boston has announced the forthcoming second edition of "The Colored Situation", by Faye P. Everett, who is revising the book.

In the revision, the book is being carefully scrutinized in the light of suggestions and criticisms from Negro leaders of thought. More portraits of distinguished Negroes will be included. Slight changes will be made in the content.

TERRE HAUTE, Feb. 13.—(Spl)—When one sees what woman can do, it is a group are doing, it is not surprising that more and more women are accomplishing things that must bring pause. Women are doing things, and a discovery of last week brought her more ably than ever to mind.

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In writing this book Mrs. Shackleford, who is a widow with a son, a student at Gerstmeyer, has endeavored to supply a long felt want to both teachers and pupils of the primary grades by putting into the hands of children an easy and an interesting book that will help them to appreciate traditions, aspirations, and achievements of their race and to offer inspiration to carry on.

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This talented woman, who is a graduate of high order at her own school, declares that she owes her success in writing her book to the sympathy and encouragement of friends in Logansport and Terre Haute, especially her mother, Mrs. Maraget Dabney, a talented dramatic reader of Logansport, to her aunt, Mrs. Stella D. Parker, one of Logansport's most sucessful business women, to her sister, Mrs. Margaret Manuel of Terre Haute, who has listened untiringly as she read parts of the manuscript to her for criticism.

She has surmounted the prejudice which would have been hers as a Negro woman and is spending many hours in perfecting this book and several other stories of a different nature.

STUDY POPULATION PROBLEMS; STUDENTS OF SOUTH ARE URGED

Atlanta, Ga., Feb. 4 (ANP)—"Population Problems in the South", a booklet which constitutes a brief supplement to the study of civics and American problems has just been published by the nationally known Conference on Education and Race Relations of this city, and is intended for close study by the students of both races in the high schools of the Southern states. The Atlanta Commission on Interracial Cooperation subscribes to the belief that if this booklet and others on related subjects were included in the students' course of study and given proper emphasis, the result would be a revolution in public opinion and a marked improvement in the field of race relations. Atlanta offices of the Conference on Education and Race Relations are in the Standard building.

At this time she was teaching English in the Booker T. Washington ninth grade and continued until the ninth grade was taken away from that school and she was placed in other schools where she had an opportunity to test her material on an interesting book that will help them to appreciate on the pupils, she claims, pupils desire to know the entire South—Mammy Lou, a typical old southern mammy, closely resembling the one you enjoyed in GONE WITH THE WIND.

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From the trading posts, the child came finally to live on a plantation near Columbus, the faithful servant of a wealthy planter and minister. It was Mammy Lou's good fortune that she came under the ownership of a good master; it was the good master's fortune to come into possession of a remarkable person who stuck by his family until she died in her ninetieth year.

Mammy Lou's was a stout heart; stout enough to sustain her as she bore her 22 children, whose progeny were enough to make the average slave holder wealthy; stout enough to maintain her courage when she heard blood hounds baying her husband's tracks in a Georgia swamp. Sherman's troops failed to vanquish this old matriarch, who could chop the cotton in her master's fields, feed his motherless infant from her own breasts, and maintain an admirable dignity through heart-breaking experiences. Needless to say, Mammy Lou was one of that faithful group of slaves who scorned an unwelcomed freedom following the War Between the States. She had thanked her God for giving her a good master to serve.

Those of you who have known the mammy type of Negro will grow nostalgic through these pages. You will enjoy the earthy quality of the dialect, and the homely philosphy that gave peace and contentment to an enslaved race. If you are also one of the southern sentimentalists, (as so many of us are without shame) you will inherently respond to the charm of a story that will convince you that a beautiful spirit can shine through a skin of any color.

Although Mammy Lou was something of a female Uncle Remus, her dialect has been ironed out by the author, making it easily read. THAT WAS A TIME should prove one of the most unusual books of the season, and one of the most enjoyable.

Editor's Note: Readers of THAT WAS A TIME will be interested to know that Mrs. Castlen (although a native of Memphis, Tenn., and a resident of California until 1928) has many relatives in Macon. Her husband was Edward Bowdre Castlen, of Macon. She herself is the niece of the late Mrs. R. K. Hines and second cousin to Mrs. Thomas H. Hall, Mrs. Walter Beeks, Mrs. Merrill Callaway and Mrs. Steve Solomon. Since the death of her husband, she has divided her time between Savannah and New York.

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3-17-37

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Reviewed by FRANK HAWKINS

THAT WAS A TIME, by Harriet Gift Castlen. E. P. Dutton and Company, Inc., New York. 243 pp. $2.50.

Bibliography – 1937

A Distinguished Novel of Negroes in Maryland

The Underlying Theme of Waters Edward Turpin's "These Low Grounds" Is Courage

Firewood in Georgia.

From a Woodcut by Clare Leighton. (Courtesy Kennedy & Co.)

THESE LOW GROUNDS. By Waters Edward Turpin. 344 pp. New York: Harper & Brothers. $2.50.

By AUGUSTA TUCKER

DURING the first week of December, 1931, The Baltimore Sun denounced in forthright terms a lynching which had just taken place at Salisbury, on the Eastern Shore of Maryland. A helpless Negro, who had had a back-wage dispute with a white employer in which both of them were badly wounded, was dragged from a hospital bed and strung up in the Court House Square; one could not help feeling that out of that shameful act something of later and important consequence would arise. It has.

Waters Edward Turpin, a 27-year-old Eastern Shore Negro, who was educated in the Negro public schools there, at Morgan College (a Negro college) in Baltimore and Teachers College at Columbia, and who is now teaching at Storer College (also a Negro college) at Harpers Ferry, W. Va., has written a novel which centers around that tragedy. Its underlying theme, which is never stated but repeatedly shown by exposition, is courage. It is the story of race willingness to allow the young to stand upon the shoulders of the weary until they are equipped for life's battle and prepared to provide a rest for their benefactors; it is the history of ragged edged strife, which, like the courage motif, goes unstated.

The author does not believe that the problems of the Southern Negro are to be solved by migration to Harlem, but by students returning, after they have received their education, to places like Salisbury, here called Shrewsbury, and there teaching their own race. Example on the battleground, as shown by the hero of "These Low Grounds," Jimmy-Lew Prince: it took courage of no mean order for an educated Negro to continue his existence in Salisbury, Md., after the lynching of Dec. 4, 1931, which is what Jimmy-Lew elects to do.

The novel, all of whose major characters are Negroes, covers too much ground, as it depicts four generations, from slavery to the present decade, and too many people slide off its pages without having any essential part in the plot. As a result some minor crises are sketched and give the impression of outlines, rather than of finished scenes, although all of the writing is clear and the character delineations are good.

"These Low Grounds" describes, so that one is aware of how they live and what they do, the lives of the Negroes who shuck oysters, pick ..s, raise strawberries and ...m the flat lowlands bordering the tidewater rivers of the Eastern Shore. It also describes the life led by Negroes in Baltimore, Philadelphia and New York; in kitchens, employment agencies, show business, Northern and Southern schools, as stevedores and as teachers. It pictures Negroes of every hue and disposition from A'nt Sue and Gussie, who make their livings in the oldest profession, to prosperous Jim Prince who grows hard-bitten under injustice and dispenses injustice.

There is a splendid portrait of Carrie, Jim's wife, whom he took from A'nt Sue's, where she had refused to live lightly, and taught to love the land and the Sho'. Later, when Jim was hideously cruel to Carrie, she deserted him and fled with their two daughters, Blanche and Martha, to an oyster shucking town farther down the peninsula, and we get well-done pictures of oyster shuckers and crab-packing houses. We also come in contact with one of the most appealing characters in the book, Lew Grundy, a powerful Negro who had been conjured at birth, with whom Carrie takes up and who, eventually, kills Carrie and is hanged, according to his destiny.

What develops later in the plot —Martha's romance with Grundy's eldest son; the boy's death in an accident and Martha's fleeing to Philadelphia, where she is befriended by an older Negro woman during her confinement, and who aids, afterward, in the rearing of her Jimmy-Lew, the hero of this book—these incidents ring true and the author never attempts to whitewash them.

When the characters live out of wedlock, are born out of wedlock, live in squalor, or in cleanliness, he says so. Therein lies his power: this is not a novel of how nice Negroes can be. It is a novel of how often good is helped by evil; of how illiterate women toil to educate their offspring, or the offspring of their dead friends. It is a novel of how Negroes can triumph.

The dialogue is excellent and so is the dialect. The reactions are right, too. The despair at the loss of land which drives a man to suicide; the joy of a country Negro in an enameled bathtub; the sense of attraction between Lew and Carrie which is realized while they are singing spirituals, together, are all as life is. Lew is a churchgoer and Carrie is a sinner, but after they sing together Lew's passions conquer his prayers.

The most striking quality in "These Low Grounds," however, is the remarkable and just and

fair balance. The Negro who is lynched is not depicted as a fine man, and it is implied that the creatures who excited the crime were inbred morons from the Virgina sand-lands, not Shrewsbury people. Cruel or unjust white men shadow the background, but men like the Doctors Stevens are there, also; the elder of whom, years before, bemoaned the lynching which queered Jim Prince into a hard man and the younger of whom is knocked unconscious when he tries to stave off the mob who drag the wounded colored man from the modern well-equipped hospital.

Waters Edward Turpin is a Negro who is an asset to his race.

POINT NOIR, by Clilie Benton Huggins. Houghton Mifflin Co., 532 pp. $2.50.

Reviewed by LOUISE CALLAWAY CUTLER

Point Noir Maison stood in the midst of an old Louisiana plantation enclosed on three sides by the bayou, which separated it from the little town of St. Rita. Owned by the Sevignes, an aristocratic Creole family, it was held in awe by the neighboring villagers.

Paul Sevigne, a man who could laugh as loudly as he could swear, had ruled over Point Noir with a ruthless hand for over thirty years. Now he lay in state in the spacious ballroom of the gloomy mansion, unloved, unmourned by his wife and children. During his lifetime, he had reduced them to puppets and now, after his death, they could not break the strings of his control.

Madame Sevigne, who had been a New Orleans belle, had never been happy in her isolation at Point Noir. She missed her gay life in the city but when her freedom came, she wept because she was an old woman. However, she returned to New Orleans for a visit with her sister, who had come to the funeral. While there, she learned of a man in New York who would buy old furniture. She decided to strip Point Noir of its elegance and then sell the place. At last, she would be free of it! "Her mind whirling, spinning, dancing," she hurried home to acquaint her children with her plans.

Valentine, the eldest, was thirty and unmarried. "A fantastically ugly, beautiful woman," cold and austere, who seemed incapable of human emotion.

Simon came next to Valentine. He was a shadow of a man, grieving silently over the loss of his wife, who had died at the birth of their daughter, Ange-Marie. All that was human in him had gone to the grave with the woman he loved, leaving him without affection for anyone, not even for his child.

Ange-Marie inherited from her grandfather Sevigne a ruthless nature and a bombastic enjoyment of life. She alone missed the old tyrant, for he had taken her around the plantation with him, laughing with her and teaching her to swear.

Felix, the second son, was a cynic. He took over the management of the plantation after his father's death, endeavoring to better the condition of the Negroes yet feeling his efforts were futile.

So, back to these introverts came little Madame Sevigne, bubbling over with her plan. How she was met, how Val took the reins in her slender white hands, how Felix found peace for his turbulent spirit in the eyes of the plantation school-teacher, how Simon and Ange-Marie had a brief interlude of pleasure with the young people of St. Rita—all make an interesting story.

In this Houghton Mifflin Fellowship novel, Clelie Huggins shows a remarkable gift for characterization. Against the sombre background of Point Noir, she has portrayed her characters so vividly that, from cruel Valentine to the lowliest Negro on the plantation, they stand out with a definite clarity. She achieves this by repetition, linking the name with the outstanding trait many times, so that you cannot see the one without the other. It is done artistically, without monotony, and indelibly stamps the character on the reader's mind. In my humble opinion, this is the charm of POINT NOIR.

Author Will Revise Book On Colored Journalism

GRANVILLE, O.—(ANP) — Frederick G. Detweiler of Denison university, Granville, author of 'The Negro Press in the United States," published in 1922, is making plans for a revision of the book to bring it up to date. "There are at least a few errors to be corrected," Mr. Detweiler announced, "and in addition there have been important gains made by Negro journals that should be mentioned." He is asking Negro newspaper men and all other readers of the original work to send in any suggestions they may have.

"The appointment of Bishop Ransom to the state parole board has been a significant indication of the progress made by Ohio Negroes toward recognition as citizens and voters. The present state administration is Democratic. I recently addressed a meeting of teachers and supervisors of adult education in the emergency schools and remarked the presence of a good proportion of colored people, apparently very capable in this work," he declared.

Mr. Detweiler is now collecting from Negro newspaper men statements concerning any particular instances of success they have had in influencing public opinion in their own communities or in the nation as a whole. Until the publication in 1920 of Kerlin's 'The Voice of the Negro', few white people knew a Negro press existed. After the Chicago race riots of 1919, the publication of "The Negro in Chicago" in which the section on public opinion was in charge of Charles S. Johnson, interest of the white group increased. At the present time, "The Public Opinion Quarterly", a periodical published at Princeton by several social scientists of the eastern universities, is interested in any successes that may be reported from the Negro Press with regard to the influencing of public opinion.

SEED FROM MADAGASCAR, by David Clinch Heyward. Illustrated by Carl Julien. University of North Carolina Press, Chapel Hill. 250 pp. $3.50.

Reviewed by EUGENE ANDERSON

It is difficult to understand how ex-Governor Heyward could have written this book without showing bitterness. It is the story of the rise and fall of the rice industry in South Carolina and Georgia, around Savannah and Charleston. It also tells of the relation of master and slave, and their mutual confidence. It is centered around the rise and fall of the Heyward empires, all of which were founded on rice growing. They made millions out of it, but the founder of the family foresaw that slavery could not last, and he advised his descendants to get out of the business when Negroes were freed.

The author had it in his blood to be a rich planter. He dreamed about it all through his school and college days; but he did not learn in time about the advice that came down from his forebears. He stayed in the game longer than was good for him. The collapse was due not entirely to the freeing of the Negroes, but to the development of rice culture in Louisiana, Texas and Arkansas, and packaging and labeling of rice to make it pass for South Carolina rice; the seed for which came from Madagascar, and perhaps to the fact that Southern planters had to pay sometimes as high as 50 per cent interest on their borrowings and purchases. One member of the family had a thousand slaves. When these were freed, the loss ran into millions of dollars.

The author gives this description of the collapse, as shown by his own distress after a storm destroyed his growing rice. He dreaded going to Charleston to borrow money worse than he had dreaded the storm. His business and everything he possessed depended upon the outcome of the trip. Had the end finally come? The trip would decide. No bells called the hands to work that morning. The mules must be reduced to half feed. Breakfast eaten in silence with wife and children. "Crap bleeged fuh plant," the Gullah Negroes were whispering. One backward look as the buggy passed through the sentinel oaks. The site of the family home for generations, granted by authority of the crown. What is to become of it, and of the fields his forebears reclaimed? His heart begins to fail him for a moment. He passes between the two brick gateposts where he used to swing on the gate as a boy, just as his children now swing. The Negroes still regard him as boss, with plenty of money . . . "Wadduh gone wid 'e grampa money?" If he cannot continue to plant, what will become of them as well of him? Where will they go? What will they do?

On the train he meets two wholesale grocery salesmen. Talk hard times. No business. Texas rice three cents a pound. No Carolina rice to be had. Becomes even more dejected. Knows he has not a friend in the world. At Charleston he takes a street car down East Bay. His fellow passengers seem to him to be so prosperous and so happy. Talk so cheerfully. He passes drays loaded with cotton bales bumping over the old cobble stones. Wishes he had planted cotton. And then his factor's office—and the dreaded interview. Result: A lien is signed, another mortgage to be recorded. He will plant another crop.

"How brightly to him the sun now seems to shine. What a weight is lifted from his mind. His spirits, how they rise. With a glad hand he greets his friends along East Bay and Broad streets. Such pleasant, genial people; they know all about him; all about rice planting; so much in common. And then to the club. Such congeniality. Such gentlemen. So appreciative of a gentleman. Delightful change. Delightful day. Different man. Different world. Drays hauling cotton now annoy him. Poor way to handle a crop. As he steps off the train at home the planter is now like an English king of old. Welcoming faces eagerly sought to learn the result of the visit to Charleston."

Though you may have read many books on the subject of the ante-bellum Negroes and their treatment, Mr. Heyward will hold your interest from start to finish. He can say old things in a new way.

Bibliography -1937

Dr. Fuller's Latest Book Deals Frankly With Race Problem

Memphis World
7-6-37

By NAT. D. WILLIAMS

Reasserting his right to be designated as dean of Southern writers and thinkers, and as one of the nation's most profound philosophers in regard to racial matters, Dr. T. O. Fuller, widely known Memphis minister and educator, has just released his latest book, entitled 'Bridging The Racial Chasms.'

The treatise is a short but compact volume containing the accumulated wisdom of Doctor Fuller's years of thought, experience, and understanding relative to the position of the races in the United States.

He touches sympathetically and penetratingly upon every phase of inter-racial relations presented on the American scene. Dr. Fuller approaches this much-discussed, written-about, and involved subject with simplicity and directness.

Without, obviously 'writing down' to his readers, the noted preacher opens his discussion with an exposition as clear as the introduction to one of his remarkable sermons, for which he is justly famous. This simple directness, however, in no wise lessens the profundity of treatment throughout the book, nor detracts from its effectiveness.

It is a serious treatment, with a new approaih, to the much-mooted problem of race in this country. Doctor Fuller does not 'view with alarm,' neither does he wax bitter. He gives no demonstration of wild-eyed hair-tearing in the best approved radical manner and yet, neither does he bow through his pages with his hat in hands as the traditional Uncle Tom.

In his foreword he describes himself as 'genuinely interested in the cultivation of interracial good will in organizations having as their objectives the bringing of groups differing in race and economic and other conditions to a better understanding of how important it is for all people to live in friendly cooperation, so as to more effectively accomplish the high aims of community lfie.'

Stating his point of view in such an objective and at the same time subjective manner, Doctor Fuller states the true emphasis of his book in another paragraph of the foreword when he writes. 'We must admit the presence of chasms between groups that make it difficult to maintain the happiest relatiois These chasms could be removed or bridged, if there were a real desire and united effort to reach this important end. 'Bridging The Racial Chasis' is sent forth for what it may be able to accomplish in this delightful task.'

And the book will accomplish much in this 'delightful task' if it is read and its contents taken in the spirit in which they are offered.

The langauge is beautiful giving full play to the doctor's remarkable vocabulary. The volume is well written and clear. Technical terms and sociological phraseology have been reduced to clear every-day language.

The book treats the various phases of racial relations in topical form, and thus avoids wearing the reader with an unbroken mass of words.

Illustrations of the different ideas advanced appear throughout the treatise. Despite the fact that Dr. Fuller gives a clear, concise treatment on every phase of the racial picture, his book is not too long.

As a suitable volume for serious students of social problems in this country and throughout the world the book will be of invaluable aid as one written by a matured, experienced, sober-minded and pious, as well as widely-informed and intelligent colored man, who has mastered the difficult art of viewing himself, his race, and their situation in a clear, sympathetic light, detached and calm; unwilling to allow the matter to make him lose his soul, anxious to do his Christian duty by not 'hiding his light under a bushel' and thus, gives us his book, 'Bridging The Racial Chasms.'

The book is on sale at 506 St. Paul street where one may obtain autographed copies of it from the author. Other sales places will be announced later.

Author Writes Book On Negroes in Union

The first comprehensive study of the Negro unionist during the post-NRA period has just been made by Dr. Charles Lionel Franklin in his book, "The Negro Labor Unionist of New York," published by Columbia University Press.

The story sketched is that of Negro-white relationships in industry from 1827, when Negro slavery was abolished in New York state, to the present day. It ends with a study of Negroes in 224 Manhattan unions, made by the author in 1935—a study growing out of interest aroused during his work on the research staff of the Mayor's Commission on Conditions in Harlem, following the outburst of protest on March 19, 1935.

Dr. Franklin points out that Negroes have been interested in organizing to protect their economic interests since 1808, that early efforts to organize them separately failed, owing, in part, to betrayal by corrupt politicians, that the inertia of the A. F. of L. national policy has encouraged white monopoly of jobs in the skilled trades, that Negroes form a greater proportion of all gainfully employed workers but a smaller proportion of organized workers, and that only fifty-five out of every 100 employed Negroes were engaged in domestic and personal services in 1930, as compared with seventy in 1910, while increasing numbers are entering manufacturing and mechanical pursuits.

Of the 224 unions canvassed by the author, 143 had Negro members and of these unions, 17 reported recent strikes ivolving Negroes.

The Food Workers' Industrial Union, Local 110, and the International Ladies' Garment Workers Union are cited as outstanding examples of the policy of conscious effort to enroll and activize Negro members. An opposite policy—exclusion of Negroes by constitutional provision, is that of some ten A. F. of L. affiliates.
—M. S.

Today's --BOOK--

DIXIE AFTER THE WAR, by Myrta Lockett Avary. Houghton, Mifflin Co., Boston. 435 pp. $3.00.

Reviewed by SUSAN MYRICK

The popularity of GONE WITH THE WIND has turned the eyes of publishers as well as public towards books that are concerned with the Confederacy, the War Between the States, and Reconstruction. One of the earliest books on the subject is this, DIXIE AFTER THE WAR, which is called a "Literary Trail Breaker."

Written many years ago, the book has been long out of print and students of the reconstruction period in the South will welcome the reprint to the list of reference books on that time so important in the history of the Southern states.

Mrs. Avary graphically portrays the social scene in the South for the twelve years following the fall of Richmond. The book is filled with anecdotes, with dramatic incidents, and with references to leading men and women of that period.

General Clement Evans has written the introduction to DIXIE AFTER THE WAR and he explains that the reprint follows virtually the original form because "it is the kind of history a witness gives."

There are numerous references to Georgia history and several instances are related concerning Macon. Among these is the mention of the Appleton Home, one of the earliest orphanages established for the children of Confederate soldiers.

Mrs. Avary resides in Atlanta. Her other book, A VIRGINIA GIRL IN THE CIVIL WAR, published in 1903, has long been a source book for those who wrote of the Confederacy.

BOOK ON BLACK CIVILIZATION PACKS DYNAMITE FOR WHITES AND NEGROES

Controversial Novel Attempts to Deflate Ego of Whites And Scores American and West Indian Negroes For False Sense of Values.

NEW YORK, July 15—White racial arrogance and jealousy has interfered with the true presentation of the cultures of the black races in Africa and the Ancient East. So believes Willis N. Huggins, author, historian and lecturer, who has set out to deflate the ego of the whites in the chapters of his book, "African Civilization," which came off the press last week.

Undoubtedly, Dr. Huggins will be bitterly criticised and not only by the whites, but by members of his own race. He has attempted to tie up the ancient life of the black races with what he calls the present tendencies within that race today. For example, he says of the native of the British West Indies:

"Unlike his brother in Haiti, he was unable to throw off the British yoke, although he outnumbered the British many fold. When liberty was given to the British West Indians they thought more of aping British mannerisms and insularity than they did of working for solidarity and esprit de corps.

"They wrangled over an assumed superiority among themselves because the people of one island got their freedom two or three years before the other. Thus they developed no free state. Driven to the United States by poverty and their disillusionment over specious British liberalism, they have proceeded generally to keep alive their island jealousies and to foment strife with the American blacks. This, in spite of the fact that many are creditable business men and administrators and many aided the American blacks in their struggle for freedom."

If Dr. Huggins is severe in his observation on the natives of the British West Indies, he is no less caustic in the paragraphs which he devotes to a discussion of the future of the American blacks.

"If the blacks of America had half the civic pride they pretend to have," he says, "or half the desire for civic rights which they claim to want, they would put up good hard cash for the instruments with which to fight. The American blacks must cease being ashamed of their race. They must realize that the real kink to be removed is not in their hair, but in their brains, and that the real "black" that damages them the most is not the black in their faces but the black in their undisciplined hearts and in their undisciplined conduct.

"The acid test today is how well the blacks in America can correct their economic feebleness, secure a gainful alignment with labor, cut out their reckless waste and their pretension to 'million dollar" showoffs which they cannot afford."

The book swings the reader along the "Grimaldi Man" of 20,000 B. C., to the more historic period in India, southern and southeastern Europe, thence down the Nile Valley to South Africa, northward to West Africa and across the oceans to the blacks in the Antilles and the Americas.

Dr. Huggins was fascilitated in his research by his ability to use the French, German and Italian languages. He received his Ph. D. degree in history from Fordham University here, and holds certificates in history from Oxford University, England, and the Guilde Internationale of France. For the past 15 years he has been a teacher of history and economics in the New York high schools. He lives at 1890 Seventh avenue.

Negro "Who's Who" Is Out Again

New "Who's Who" Ready In September

BROOKLYN, N. Y.—(C).—The fourth edition of the colored Who's Who in America will be off the press in September, according to Thomas Yenser, 2317 Newkirk Avenue, publisher. The new volume printed by offset process, will contain 700 pages, and 500 pictures with sketches brought up to date. Already a large number of white libraries have placed their order for copies, including Duke University, Yale, Harvard, Notre Dame and the University of Minnesota, according to Mr. Yenser. The first ediition of the book appeared in '27, the second in '29, the third in '32. Copies of earlier editions have gradually found their way into such white institutions as the library of the New York Times and Herald Tribune, and the libraries of several white universities of the South. Mr. Yenser has traveled extensively over the country and met personally most of the persons whose sketches appear in the book.

WRITES BOOK

DR. WILLIS N. HUGGINS
Of 1890 Seventh avenue, New York City, professor of history in Bushwick high school, Brooklyn, and Wadleigh high, Manhattan, whose new book, "Introduction to African Civilizations," is selling fast. Dr. Huggins, who received the Ph. D. from Fordham in '32, pleaded for Ethiopia before the League of Nations at Geneva in '35, and his book contains the latest bits of Negro history, including the exile of Emperor Haile Selassie, and the murder of Rastafesta. The book is being ordered by booksellers in London, Paris, Berlin and Moscow, as well as by schools and colleges, and prominent individuals throughout the United States. Dr. Huggins, a native of Selma, Ala., has been a student of Negro and African history for twenty-five years. He took a year to do the actual writing of the present book. He has studied abroad, at Oxford University in London, and in Paris.

Release New Book on Negro Spirituals

Account of Musical Numbers by W. G. Still in Book Form

"Twelve Negro Spirituals" is the title of the latest work of the popular contemporary Negro composer, William Grant Still and is the first of his arrangements to be published in book form.

To the uninitiated the plain unassuming title just means another collection of Negro Spirituals but when the name William Grant Still accompanies the title music lovers and soloists will rush to the nearest music counter to observe the publication at close range.

Syncopation and unusual harmonization mark the most of this composer's works which have dealt, previously with popular orchestration. Sessions with the famous "Deep River Hour," featuring Willard Robinson and the Deep River Orchestra, over your family radio have helped the American public form a deeper love and respect for the plaintive but telling Negro Spiritual. During those sessions you heard the saxophone render the burden of the song just a shade above the softly synchronized accompaniment designed especially to conceal its intricacies. Then the violin would steal away the leading melody vieing in plaintive quality. Subtly the accompaniment would change in character and the underlying pulsing rhythm become more insistent.

Revive Memories

All those pleasant memories will be revived when the soloist "takes hold" on these arrangements for Mr. Still has used the same pattern of acompaniment for that flexible thing, the Negro voice which can be as grand as a great church organ or whisper with the tin plaintive shrillness of a muted cornet. To remarks, the Negro voice, reflects not one jot upon other voices for this collection is a history of Negro suffering. That history has persisted through the years not on the printed page of some book forgotten on a library shelf but in the hearts of a great people. The print of expression of the heart of the Negro has been most clearly understandable through vocal record.

"Gwinter Sing All Along De Way," "All God's Chillun Got Shoes," and "Dis'n To De Lam's" sing along the pages in the same old way you and my grandmother used to sing them. There are no new and unfamiliar twists to the melody, it has been preserved in the simple age-old way. But the assisting accompaniment gives you the orchestra.

The piano, sometimes called the least responsive of all the instruments, does new things, strikes exactly the strange chords indicated by the human voice. For Mr. Still the piano sits up and begs or rolls over to play dead when he commands through the medium of the printed notes. To be sure the notes look strange at first. Indeed the arrangement of "Gwinter Sing All Along De Way" listed first in the volume, is a bit awe inspiring or even frightening at the first glance but when you've come to the old almost church hymn, "Lawd, Ah Wants to Be A Christian," you want to sing the first one again and this time with a greater feel of emotion.

"Keep Me F'om Sinkin' Down" is not so familiar to the majority of recital audiences, forgotten by the present generation soloists, but lives again (in print this time) for the old time church goer who found untold comfort in the moely words. The last, "Great Camp Meetin'," begins cautiously in a warning tone advising the 'chillun" to walk together untiringly to the "great camp meetin' in de Promised Lan'." Indeed the accompaniment marches to the finish in the customary way. It is a soul satisfying work to say the least.

According to the publisher, Handy Brothers Music Co., Inc., famous for "The Saint Louis Blues" and who are featuring spiritual publications, "Traditional Negro folk-songs have universal appeal. They are the deep prayers of loving souls and, like tears, often provide a soothing relief to aching hearts."

It was in this same vein that the life sketches were written by Miss Ruby Berkley Goodwin. They make the situation so real that even the soloist of foreign birth unfamiliar with the history can catch the spirit and pathos of the melody from the story she has woven. The dialogue is captivating and real.

Mrs. Blanche K. Thomas, director of the Thomas Negro Composers Study Group aid of the collection:

"Volume 1 of the book 'Twelve Negro Spirituals' by William Grant Still is quite unique. The stories and illustrations all depict the songs in a very realistic manner. The chordal treatment has modernistic flavor and seems to enhance the beauty of the spirituals rather than detract. The harmonization of the accompaniment has been carefully annotated for dynamics and expression by the composer.

"The work should meet with a great deal of appreciation by all music lovers of all races."

Mr. Still, a member of the Pan-American Guild of Composers, is preparing the second volume for publication. It will continue the splendid characterizations begun in the first.

Handy Bros. Music Co., of 1587 Broadway are publishers for Mr. Still.

Bibliography-1937

A BOOK OF BIOGRAPHIES

Gold Coast Men Of Affairs
By Magnus J. Sampson, B.A.
(Arthur H Stockwell Ltd 7/6)
Magnus Manly James

Biographical books on West African personages of native origin are neither common nor numerous. The paucity of works of this kind certainly does not indicate that outstanding men who had made noteworthy contributions towards he development and progress of their country are few and far between in the history of West Africa since its contact with Western influences. A patient and careful study of the early history of European connection with British West Africa cannot fail to bring into prominence the lives and achievements of a number of Africans, by no means insignificant, who made indelible marks upon the history of their time.

10-12-37

Lagos, Nigeria

In the new book by Mr Magnus J Sampson (a native of the Gold Coast), a really great need has been supplied. "Gold Coast Men of Affairs" is an important addition to Gold Coast literature which is entitled to rank among the most valuable works of its kind, in view of the permanence it has given to the record of achievements of some of the greatest of Gold Coast leaders, past and present, in various spheres of activities.

Mr Sampson is to be congratulated on his very wise choice of introduction writer for his book. Dr J B Danquah's introduction is at once a comprehensive summary of the book, a masterly review of it as well as a brilliant outline (in miniature) of the early history of the Gold Coast Colony.

The period covered by the 25 lives dealt with in the book is very aptly divided by Dr Danqnah into four significant periods—1742-1867 the Age of Pioneers; 1867-1897, the Dawn of National Consciousness The Fanti Confederation; 1897-1915 the Age of Criticism: The Aborigines Society, and 1915-1930. the Age of Reconstruction—The Congress, Ofori Atta, Aggrey and Sekyi.

The work, on the whole, is an eloquent evidence of the painstaking energy and research of the author who has succeeded eminently in presenting to his readers the very best types in their respective spheres and periods as representative characters in the social, political, educational and religious history of the Gold Coast during the last century and over. In this respect, Philip Quaque, who had the distinction of being the first African to receive the Church of England Orders, was in a class by himself, for he was born as far back as 1741 and died in 1816, all the rest having been born in the 19th century—from 1809 on to 1884.

The selection of the lives is so well made by Mr Sampson that in most of them one finds it rather difficult to make comparisons in regard to their respective claims to be remembered with gratitude, pride and veneration by their posterity. There is no doubt, however, that some of them stand clearly out with such striking distinctness that no one who reads the book with a spirit of understanding can fail to pick them out easily as manifestly remarkable and far and away out of the common run. Prominent among these is Aggrey, whose brilliant social and scholastic achievements so comparatively recently took practically the whole civilized world by storm that the story of his fame is literally still on the lips of Africans of all tribes and denominations who are justly proud of his life and the record of true nobility and greatness of character he has left for all the world to admire.

Others among Mr Sampson's subjects the sketches of whose lives, necessarily brief though they are, command instant attention and respect are J H Brew, 'architect' of the famous Fanti Confederation's constitution; G K Blankson, whose activities in connection with the Ashanti campaigns of his time reflected a genuine spirit of unselfish and enthusiastic patriotism very difficult to beat or equal anywhere. Then we have King Ghartey IV of Winneba, a rather striking personality, combining the generosity and philanthropy of an affluent business magnate, the tact and sagacity of an able ruler with the piety of a deeply religious Christian in a disposition which was as loyal and simple in his dealings with his fellow men as it was resolute and courageous in fighting for the privileges and rights of his people George E. Ferguson lived for only 33 years—1864-1897, but into that comparatively short span he managed to crowd as many remarkable achievements as might have done considerable credit to a man whose career was twice or even thrice as long.

The story of Casely Hayford's life is still as fresh in the mind as that of Aggrey, and as man who commanded universal esteem and respect throughout West Africa, his memory of his name will endure as **the founder of the National Congress of British West Africa. And then** John Mensah Sarbah known, perhaps, but to few of the rising generation, but whose activities in various fields, particularly in connection with the Aborigines Society made so pronounced an impression upon the history of his time that the passage of the years cannot easily obliterate.

Mr Sampson, in attempting to present "Gold Coast Men of Affairs" to the English-reading public certainly undertook a grave and important task; that he has performed that task admirably well no one who reads the book will hesitate to concede, and the thanks of British West Africa in general and of the Gold Coast in particular, are due to him for placing on permanent record such brilliant examples of African lives and accomplishments as those with which his "heroes" have for all time adorned the history of their race and country.

AVO LIJADU.

Today's --BOOK--

THE OLD SOUTH: STRUGGLES FOR DEMOCRACY, by William E. Dodd. The MacMillan Company, New York. 297 pp. $3.75.

Reviewed by JOHN B. CLARK

THE OLD SOUTH, with the subtitle STRUGGLES FOR DEMOCRACY, by William E. Dodd, formerly Professor of History at the University of Chicago, now United States Ambassador to Germany, comes from the MacMillan Press at a time when there are numerous evidences of an increased and intensified interest in the study of Southern history. Telegraph

This volume is a welcomed contribution to the field of Southern historiography. Some idea of the content of the work can be gained from the titles of the fourteen chapters: "Soil and Climates;" "The First English Settlement;" "The Beginnings of the Tobacco Plantations;" "Virginia vs. Maryland;" "The Dutch Republic and Early Chesapeake Bay Settlers;" "A Coherent Social Order;" "The Dream of Sir Edwin Sandys;" "The Asylum for Troubled Consciences;" "Stuart Economic Nationalism;" "The First American 'Recovery';" "The Albermarle Overflow;" "The First American Civil War;" "The Emerging Carolinas." Fourteen interesting illustrations of personalities and scenes, in addition to numerous detailed maps of the regions treated, supplement the study.

In this initial production, Dr. Dodd delves deeply into the early background of American history as well as into the motives which

prompted Europeans to migrate to these new regions. The geographical scope of this treatise is confined largely to the Virginia, Maryland, and Carolina settlements. 11-23-37

The author delineates the numerous and varied urges for economic, political, and religious freedom which occasioned the settlement of the mid-Atlantic seaboard. The intangible, yet ever developing spirit of self-government is readily portrayed in these interesting accounts of the firty sixty or seventy years of the Southern colonies. The reviewer has not heretofore seen quite so interesting, detailed, and authentic a picture of the daily life and doings of the participants of this colonial drama. The reader can virtually sense the pulse of the civilization of the Old South between 1607 and 1670. This is no general superficial study, but a finely woven description comprising an astonishing amount of detailed information not found in the ordinary American history.

The volume is partially the product of the author's work for a quarter century at the University of Chicago; yet one is surprised to know what an excellent job can be done by a writer three centuries removed and four thousand miles distant from the locale of the people and lands being treated. This excellence was made possible only by Dr. Dodd's profound knowledge of his subject and by the use of rare volumes from the Library of Congress, the British Archives, and other treasuries. One who is not familiar with rural life of today can scarcely appreciate the accurate and minute pictures of country life portrayed in this volume. Dr. Dodd describes the country home and farm with the crops, clothes, furniture, and household goods as vividly as if he were a farmer himself, acquainted with every detail of his surroundings.

The reader is ever mindful not only of the economic, religious, racial, and social factors surrounding him in a domestic sense, but he unconsciously carries along in his thinking the numerous international forces bearing upon the colonists. In other words, the European entanglements are constantly kept before the reader as a background to the American life transplanted across the Atlantic.

With deft, delicate touches, the author presents a scholarly and patient treatise—in reality a splendid silhouette—of the civilization of the Atlantic colonies of the middle 17th century. Particularly fine is the chapter on "A Coherent Social Order," which cements or welds together into one articulate whole the economic, social and political forces which motivated the scheme of colonization. Astonishingly significant is the part played by such men as Governor William Berkeley, the Calverts, and Sir Edwin Sandys. Sir William Berkeley was the dictator of the 17th century and like most dictators, he finally met his Waterloo.

Illuminating also are the chapters on "Stuart Economic Nationalism" and the chapter with modernistic terminology, "The First American 'Recovery'." The picture portrayed in the chapter "The Albermarle Overflow," that is, the settlement of the Carolinas, show how colonization was the gradual expansion from the old settlements to the newer regions as well as from new European groups to America.

Bacon's Rebellion, treated in Chapter XII under the title "The First American Civil War," gives the reader an understanding and appreciation of the democratic forces in Virginia such as he has not gained from the traditional histories. The last chapter of the book discusses "The Emerging Carolinas." The terms emerging, expanding, developing aptly describe the movements in any of the geographical and political areas embraced in Dr. Dodd's study.

Accounts of tobacco, land grabbing, religious dissension, and demand for political and economic freedom constitute a basic foundation for the colonial civilization.

Let us hope that THE OLD SOUTH may provoke other productions of equal merit. The volume here reviewed is attractively bound and well illustrated and with the exception of four or five typographical errors, the job seems to be well-nigh perfect.

Today's --BOOK--

YOU HAVE SEEN THEIR FACES, by Erskine Caldwell and Margaret Bourke-White. The Viking Press, New York. 190 pp. $5.00.

Reviewed by SUSAN MYRICK

You, or any other Southerner who has gone 20 miles into the country, have seen faces like those which are depicted in this collaboration of the superb photographic art of Margaret Bourke-White and the bold writing of Erskine Caldwell. This is a depressing document, showing in a stirring and pain-producing manner the pernicious effects of the tenant system and the share cropping of the Southern states.

Those Georgians who have strongly disliked Caldwell because of TOBACCO ROAD will forgive him his past when they read this volume. (It will not take long to read it but pondering over it will mayhap take many years.) Mr. Caldwell presents a fair picture of the po-white trash on the Southern farm and one equally fair of the Negro tenant. The lust and ribaldry that have characterized many of Caldwell's former writings are not to be found in this book. Neither is there evidence of the sadism which the Georgia author has often attributed to his Georgia characters.

Though the pictures and the text show painful truths about the share croppers of Alabama, Louisiana, Georgia, Tennessee and Florida, Mr. Caldwell shows himself (perhaps unconsciously) an understanding advocate of the Southern landlord. The author indicates his comprehension of the plight of the landowner as well as that of the tenant since the South, drunk on cotton, has slowly disintegrated as a farming country.

There is, for instance, one tale of the share cropper in Emanuel county, Georgia, who works from dawn to dusk and even with the help of his children and three other adults he can make no more than 640 pounds of lint cotton, half of which he must pay to his landlord. The plight of the share cropper is sad indeed, but just as sad is the plight of the landowner who must pay taxes and provide a shack and a mule and a few pounds of fertilizer for his tenant.

Mr. Caldwell shows that the South has been drunk on cotton for a long time and is now suffering from a severe headache-y hangover but he does not prescribe any thing more than an aspirin that will deaden the pain, as this reviewer sees it. He talks of a share-croppers' union and of a government commission. Perhaps these will be temporary relief from pain but will they get at the cause of the trouble and effect a real cure?

At any rate, this book is a moving document and it is an important sociological work. Margaret Bourke-White's pictures tell an eloquent story in themselves; sometimes repulsive, sometimes tragic, sometimes ennobling. She writes, also, brief notes on cameras, lenses and other equipment used in making her pictures. The famous camera artist has done another excellent piece of work.

Today's --BOOK--

THE HURRICANE'S CHILDREN, by Carl Carmer. Farrar and Rinehart, Inc. New York. 172 pp. $2.00.

Reviewed by FRANK HAWKINS

One of our finest imaginative reporters, Carl Carmer, continues his splendid series of contributions on American folklore with this entertaining little volume, subtitled Tales From Your Neck o' the Woods. Those who read STARS FELL ON ALABAMA and LISTEN FOR A LONESOME DRUM will find THE HURRICANE'S CHILDREN equally diverting, although approached in a different manner and broader in scope.

In the first two volumes, Mr. Carmer confined himself to chronicling the folklore of only two states, Alabama and New York, respectively. In THE HURRICANE'S CHILDREN he compiled some of America's best fairy tales from all over the nation, including one from Georgia. Many of these myths were used by Mr. Carmer in his recent series of radio programs, known as Your Neck o' the Woods.

The author presents his stories in six groups, subtitled The Middle of the World, Thar She Blows, Clawing Leather, The Dimple on the Cheek of the Goddess of Liberty, Apple Country and The Blue Snowman.

The first group is a presentation of fairy stories from the Midwest, telling how Mike Fink, a fabulous riverman, lost his girl; how Davy Crockett fiddled his daughter out of a husband, and how the educated bulldog said too much.

The second group of stories came from the Northeast coast, where whaling occupied some of our ancestors, and tells among other things how Ichabod Paddock played pinochle in a whale's belly.

The Clawing Leather group is a collection of tales about the prowess of that great cowboy, Pecos Bill, and includes stories of other Southwestern luminaries such as Kemp Morgan and Strap Buckner, dear to the hearts of cowboys and Indians alike.

The tale from Georgia is included in the series from the Deep South under the title The Dimple on the Cheek of the Goddess of Liberty. It deals with one John Henry, a giant Middle Georgia Negro who drives spikes in the Central of Georgia railway bed in competition with a steam drill, and wins only to lose his life. Other stories in this group deal with Annie Christmas, Tony Beaver, Jim Huggins and Railroad Bill, all well-known giants in their particular necks 'o the woods.

The Apple Country group brings stories from the Great Lakes region, upper New York state and Pennsylvania, where the names of John Darling, Johnny Appleseed and Anthony the Trumpeter conjure up their mysteries and inspire conversation around winter firesides.

From the Northwest Mr. Carmer has gathered tales about Febold Feboldson and Paul Bunyan, two of America's best loved giants.

At the beginning of each group of stories Mr. Carmer quotes from such classic bits of American oratory as Change the Name of Arkansas, on the bill for the protection of hen roosts, Mushmouth Charlie's lecture on the petrified forest, Senator Bob Taylor of Tennessee on Dixie, a lecture on the meeting of the waters of the Erie and the Atlantic and the Fourth of July in North Dakota.

Mr. Carmer apparently takes his title from another fine bit of Americana from which he quotes: "Blood's my natural drink—and the wails of the dying is music to my ears. I'm the original iron-jawed, brass-mounted corpse-maker—sired by a hurricane, damned by an earthquake, half brother to the smallpox."

The author feels that a country's personality is reflected best in its folklore, and that is just as reasonable for America to have her fairies and giants as it is for Ireland to have her "little people," England her "pixies," India her Nagas and Asia its djinns.

Bibliography - 1937

A Gothic Tale of Life on a Louisiana Plantation

POINT NOIR. By Clelie Benton Huggins. 532 pp. Boston: Houghton Mifflin Company. $2.50.

Jacket Design for "Point Noir."

"POINT NOIR" reveals in the same pitiless way an "ant-palace" exposes the inner workings of the colony, the aimless scurryings of a Creole family and its Negro servants through the cold corridors and huge chambers of a gloomy Louisiana plantation house near Lafayette. Judged by the standard of an ordered usefulness, the ants win by a wide margin, for a more aimless, divided and disagreeable family would be hard to imagine. Point Noir Maison is a cage of neurotics in which each member nurses his own secret frustrations and the atmosphere of a decadent despair hangs over it as depressing as a dark Louisiana cypress swamp with its weeping Spanish moss and black, unwholesome waters.

Grandpère Sévigné, whose funeral opens the book, was a loud, lusty, obtruse old gentleman whose one idea of hospitality was to show his visitors how the new bathroom worked and whose sense of humor was the sort that made him laugh uproariously every time the cuckoo popped out of the clock. His granddaughter, Ange-Marie, certainly belied her name and is a most repulsive child.

The widow of Grandpère Sévigné was driven insane by her desire to escape from Point Noir, and she tries to burn the plantation house down. When this fails, she decides to destroy it piece by piece and secretly smashes ornaments and scratches the furniture with her scissors. Her daughter, Valentine, cold and twisted, transfers her father-fixation to Point Noir and drives her fiancé to suicide. One brother, Simon, his mainspring snapped by the death of his wife, wanders through the book, a wraith of a man, trying vainly to escape from the place to which his inanition chains him. Felix, the other brother, has philanthropic stirrings to help the Negroes, but his approach to the problem was so neurotic that it brought on the tragedy which ended his life.

The book is peopled by the pathologic, like a neurologist's waiting room. Not one of the main characters is normal. Not one of them arouses any sympathy. This is not because they are wooden, for Mrs. Huggins has an uncanny comprehension of their abnormal complexes and bares their strange neuroses with the skill of a trained psychoanalyst. She draws the Sévignés with a mordant pen and each of them with their separate peculiarities stands out in the round. It is rather their repulsive egocentricity, their lack of any spontaneous generosity, that prevents any sympathy for the sufferings that their twisted natures have brought upon them.

The very repulsion the reader feels, however, is an acknowledgement of the power of the author's character drawing and of her ability to sustain throughout an over-long novel an atmosphere of haunting evil and impending tragedy.

Mrs. Huggins has employed the modern style of short, staccato sentences that at times gives an unpleasant effect and in the flicker of her short and often unrelated scenes she has followed more closely the form of a movie scenario than of a novel. She gives a good idea of the way the Creoles mingle French words with English and of the quaint grammatical constructions of those who think in a foreign tongue; but the Creole dialect songs she quotes are recorded in a French too correct to be good "Gombo."

Mrs. Huggins won this year's Houghton Mifflin Fellowship for "Point Noir" and, while her book is not a pleasant one, it has many qualities that presage a successful literary future.

EDWARD LAROCQUE TINKER.

Negro Farm Life Shown In Louisiana

JS-ALL—a story of the South; by Sam Mims: illustrated with wood cuts by Susanne Hirsch; The Caxton Printers, Ltd., Caldwell, Idaho; 292 pages—$2.50.

This story deals with life on a Louisiana plantation and its author, Sam Mims, knows his locale. His father was a cotton planter on a large scale and was known as a friend and benefactor to colored people, arbitrating their troubles and encouraging them to improve themselves. Much of the book must be autobiographical.

Briefly, the story deals with an ambitious negro boy, Jefferson Foster, who is sent to Tuskegee Institute for an education by the white landowner, Mr. Thornton. Thornton's son, Ned, and his three negro farm friends, "The Musty Steers," carry the theme of the story.

On Foster's return to the farm, he amazes the country negroes by going to work there where his training proves most valuable. Most educated negroes, the farm hands thought, turned to the ministry. When Thornton placed Foster as overseer of his colored farm hands, friction arises and for a while, it looks like serious trouble will develop.

However, the inherent fine qualities of Foster, plus his trained leadership, finally win the farm hands over to him and an educated "nigger," as they referred to him, is accepted by them.

The story is well handled and Mims shows his clear understanding of the negro farm hand. His dialect is superb and never is overdone.—NBT.

DILLARD COMPLETES ANTE-BELLUM HISTORY PROJECT

NEW ORLEANS, Oct. 28.—(ANP)—The first unit of the Dillard University's "History of the Negro in New Orleans" has been completed. This study, sponsored by the Department of History in collaboration with the Federal Works Progress Administration, has operated under the joint direction of Professor L. D. Reddick and Dean Horace M. Bond.

The writers and tabulators furnished by the Federal Writers' Project of the WPA, were: Homer McEwen, Clarence A. Laws, Marcus B. Christian, Eugene Willman, William J. Huntley, and Janover W. Davis.

The Problem of Race Relations

RACE: A STUDY IN MODERN SUPERSTITION, by Jacques Barzun. Harcour Brace. 353 pp. Price $2.50.

THE ETIQUETTE OF RACE RELATIONS IN THE SOUTH, by Bertram Wilbur Doyle. University of Chicago Press. 249 pp. Price $2.50.

OUR RACIAL AND NATIONAL MINORITIES, edited by Francis J. Brown and Joseph S. Roucek. Prentice Hall. 877 pp. Price $5.

Prices postpaid of *Survey Graphic*

THESE STUDIES MAY BE READ WITH PLEASURE EVEN BY THOSE who are a little tired of the often needlessly bitter controversial literature on the subject of race. The author of the first has read widely and with discrimination, approaches the subject as a historian, and yet is versed also in the finer points of recent scientific inquiry. He shows that race is a concept particularly rich in potential associations, and therefore lends itself to the elevation of otherwise narrow or selfish purposes to the realm of popular ideals.

The second study illustrates with entertaining detail the "cultural lag" as an important element in race relations. Unfortunately, the thesis that the social ritual which rules the mutual behavior of whites and Negroes in the South "continues to have the largest share in regulating their lives" fails to carry conviction. It is, of course, true that the authority of *mores* at one time enforced by means of violence often continues for many generations through the sanctions which experience has given to attitudes that permit some sort of accommodation not too painful to the subject group. But it is pretty evident that the factor of compulsion in the South has not disappeared but remains the chief cause of the Negroes' self-abasement in their contacts with members of the dominant group.

Exaggerating the part played by an established etiquette and paying scant attention to the actual and often exceedingly forceful controls manipulated by those who profit from the subjection of the Negroes, this study supports a fiction popular among southern whites. Professor Robert E. Park, who introduces the book, does not improve matters by upholding the other popular fiction, that "the North has never understood the nature of race relations in the South."

The symposium on Our Racial and National Minorities, which significantly originated from a practical need experienced in the New York University School of Education, shows that something more is needed for understanding than intimate contact with one group or another. The authors, though some of them are members of the ethnic groups they write about, here contribute to fill in the outlines of a single plan of study, dominated by a desire to recognize similarities and differences in situations and attitudes, and their causes.

In a sense, this work may be regarded as a dividend on twenty years of intensive research to which most of the participant authors have made substantial contributions. The general sections on major aspects of race and cultural conflicts, and on the trend toward cultural pluralism, indicates a marked advance over the state of knowledge at the start of the Carnegie Corporation's program of inquiries into the

social effects of immigration during the war. This increased knowledge makes itself felt also in the shift of the schoolmen's interest which this work implements: from concern with problems of assimilation to concern with the contributions of the different groups to American life. An excellent bibliography facilitates the task for teacher and student to go more deeply into the many phases of the subject to which a single volume cannot do full justice. BRUNO LASKER

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To Publish French Text By Atlanta Univ. Prof.

ATLANTA, Ga.—A recent communication received by Dr. Mercer Cook, chairman of the Department of French at Atlanta University, brought word that his latest work, "Portraits Americains" has been accepted for publication by the University of Chicago Press, as part of the Heath-Chicago French Series.

Last year, three French texts, prepared under the direction of Dr. Cook and published by the Atlanta University Press, were made available to teachers and students.

A recipient of a 1937 Rosenwald award, Dr. Cook will sail from New York in February, 1938, for a nine months residence on the continent and in the French West Indies.

Bibliography - 1937

Writer

MRS. CHARLESZINE W. SPEARS

Whose interesting 26-page mimeoprint book on "How to Wear Colors," was released recently by the Burgess Publishing company, Minneapolis. Mrs. Spears, wife of Mack C. Spears, instructor at Sumner high school, Kansas City, Kas., left the city December 11, for Indianapolis, where she and her two small sons will spend the Christmas holidays. The book, which is subtitled, "With Emphasis on Dark Skins," will be reviewed in the Call next week.

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